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LETTER FROM MR. POOR, DATED AT
MADURA, MAY 3, 1836.

THE removal of Mr. Poor from Jaffna, in Ceylon, to Madura, has been repeatedly mentioned in previous numbers. In writing from the latter place, and assigning the reasons for resigning his office as principal of the seminary at Batticotta, and joining the mission on the continent, he gives the following account of the—

Extent and promising Aspect of the Field.

On my arrival at Madura, after a few weeks of inquiry and observation, I saw spread out before us a field for missionary labors, which I had not before conceived of. Regarding the mission premises as a centre, there is within the compass of a single mile a greater amount of population than is to be found in the whole extent of the field of our labors in Jaffna. The population consists principally of idolaters, the worshippers of Siva and Vishnu. The Fort of Madura, which contains forty or fifty thousand inhabitants, is the principal seat of idolatry in Southern India. It is indeed a strong hold. Idolatry appears to be the all engrossing subject, and wears a bold front. There are circumstances, however, which render even the Fort of Madura a more inviting field of labor than Jaffna. Many of the brahmins, some of the highest ranks, are engaged in the service of government; consequently they are, in an important sense, detached from the temple service, and comparatively indifferent to its interests. They are of course more ac-

cessible than those connected with the temples. The brahmins here are extremely numerous, but learning among them is in a low state. The principal supporters of idolatry rely mainly upon the outward pomp and parade of their numerous festivals for captivating the imaginations of the people, and holding their minds in bondage. But the lofty towers, and the ten thousand pillars of the temple, appear to my mind, less formidable obstacles to the progress of truth, than certain individuals with whom I am acquainted at Jaffna. These, while they profess to despise the vulgar practices of idolatry, have so exercised themselves in the subtleties of a refined system of Hindooism, or Deism, they are almost beyond the influence of the ordinary means of imparting to them the light of truth. Their influence upon the multitude, who cannot enter into their subtleties, is great and disastrous.

The people of Madura are more inquisitive, and more enterprising than those in Jaffna. This is a circumstance highly favorable to missionary operations. There are in the Fort of Madura probably from six to ten thousand Mohammedans. These, in point of intelligence and respectability, are evidently superior to the mass of Hindoos. They are more accessible and affable, and less bigoted than any other of this class, whom I have seen or heard of. I have had more intercourse with Mohammedans the few months I have been in Madura, than during my twenty years residence in Jaffna, where they are quite numerous. Several of the pupils in our English school are Mohammedans.

A small portion of the population, consisting of some thousands, are catholics, who are as sheep having no shepherd. We have now two schools estab-

lished among them, and find far more easy access to them, than to the catholics in Jaffna.

In the Fort of Madura alone, there are, it is said, more than one hundred schools. But owing to the defective method of teaching, and to the want of suitable school books, very little useful knowledge is acquired by the children. They seem to aim at little more than to learn a few arithmetical tables, and to read and write on the olas a few popular books, most of which are worse than useless. In those numerous schools the printed character is not known, nor are printed books, even of a strictly elementary kind, acceptable, though gratuitously offered. There is, however, a wide and inviting field for elementary education, which will doubtless abundantly reward those who skilfully cultivate it.

The Fort of Madura is the centre of the district. Every measure of success that is realized here will exert a salutary influence upon the remotest villages. The doings at the palace were quickly reported throughout the district. One result of this was, that we had visitors from villages in every direction, who made important inquiries, and solicited specimens of our tracts and school-books.

Reasons for leaving Jaffna—Native Church.

These are some of the considerations which rendered Madura a most important and inviting field of labor. As I surveyed it from day to day, and had further intercourse with different classes of the community, my mind was greatly roused to the importance of the mission being reinforced by one or two missionaries acquainted with the language, and able to enter at once and extensively upon the more important branches of missionary labor. The harvest is indeed perishing for want of laborers. On comparing the state of things here with that in Jaffna, it appeared to me that the urgency of the case demanded the services of one or two of the senior brethren of that mission, however important might be the post of labor which they there occupied.

One leading object of my visit to Madura was to ascertain what were the obstacles to the employment of our seminarists as native assistants, and also, if possible, to ascertain how those obstacles might be removed. Most of these difficulties arise mainly from the removal of native assistants from the influence of

the missionaries by whom they were educated, in whom they have confidence, and who ought to be better qualified than others to superintend their labors. All the seminarists that can be spared from Jaffna, for many years to come, might be advantageously employed, some in Madura, and many in the surrounding villages. The importance of keeping such a field of labor before them and the native Evangelical Society in Jaffna is obviously very great. This view of the subject so deeply impressed my mind, that I was forced to the conclusion that if it were my main object to promote the welfare of the seminary and of the native churches in Jaffna, the field of my future labors should be in Madura, or in some other place on the continent.

On my return to Jaffna, after my first visit to Madura, the subject was discussed at length by the brethren, the result of which was an unanimous opinion that the best interests of the associated missions required that I should be stationed either at Madura, or at some other place, hereafter to be selected on the continent. This result was in full accordance with my own views and wishes, and I accordingly resigned my office in the seminary.

I may remark that I never had a more impressive view of the importance of the seminary than on the day of my leaving it; nor greater pleasure in the performance of any duty in connection with it, than that of delivering it over, under such circumstances to other hands. May it prosper a hundred fold under the auspices of my successors in office.

On leaving Jaffna the state of the native churches awakened a livelier interest and a deeper solicitude than almost any other subject in my mind. Very much, as it regards the ultimate and speedy triumphs of the gospel in Jaffna, is evidently suspended upon the stand that will be taken by the first generation of Christians. Whether they will rise superior to the maxims of the world, and set themselves against idolatry in every form, or whether they will yield to the adverse influences to which they are exposed, and fall, as did the seven churches of Asia and the churches of Tanjore, remains to be seen. In reference to this important subject, the senior brethren of the mission spent a whole day with several of the more influential members of our churches. The object of the meeting was to point out to them, in the light of God's word, the relation they sustain to the cause of Christ, and

to their countrymen, and the duties flowing from that relation; that as they are the inheritors of the soil, and the heads of families and of tribes, every thing valuable to them and to their posterity was suspended upon the course which they would deliberately and unitedly pursue. In the course of the day, five or six fundamental points of a practical nature were brought under discussion, and on each the views of the native church members present were elicited. The principal points were, the paramount importance of their taking the word of God as their guide in doctrine and practice, in opposition to the false maxims of the world, and the sinful compliances of native Christians with many of the pernicious practices of their heathen relatives; the importance of taking a high stand as Christians, and acting on the offensive, as well as defensive, according to the spirit and injunctions of the Bible; the importance of family religion, the observance of the Sabbath, and of discountenancing marriages of Christians with heathen; and various practices hostile to the spirit of the gospel. All present appeared to feel that we were engaged in important business; and I trust the great Head of the Church was with us.

On the last Sabbath previous to Mr. Poor's leaving Jaffna, March 6th, 1836, sixteen persons were admitted to the church, of whom thirteen were members of the seminary, and three were schoolmasters and superintendents.

In another letter, dated at Madura, August 1st, Mr. Poor makes the following statements respecting the—

*Extending Labors of the Mission—
A promising Schoolmaster.*

I remark here generally that my best anticipations in coming hither have been thus far realized, and I am pursuing my labors with higher hopes than I have been wont to entertain, that before many years have passed away there will be some general movement in India favorable to the cause of truth and righteousness.

Let I should not very soon make notices from my journal down to the present time, I will here notice some occurrences which have taken place within a few days past, and which may be considered a fair specimen of many notices made in short hand in my journal.

We have now twenty-five schools in operation, established since my visit here in December last. Of these schools fifteen are in the villages around Madura, the remotest being nearly thirty miles distant. In the Fort of Madura we have ten schools, of which two are English and one a female school. According to the custom of the country, no schools* are taught on the day of new and full moon, nor on the succeeding day. This circumstance has induced us in our monthly settlement with schoolmasters to reckon time by lunar rather than by solar months. This again has introduced the practice of assembling the schoolmasters and their assistants or monitors, twice a month, on the days immediately succeeding new and full moon. At one of these meetings they receive their monthly wages, which does not fail to secure a punctual attendance. Both days, which are pagan holidays, are spent in giving and receiving appropriate instruction, the schoolmasters forming one class, and the monitors, whom it is designed to train as schoolmasters of a higher grade, another class. On Friday last was held our second lunar meeting, it being the day after full moon. I then held a four hours session with about fifty persons as my pupils. These were all seated on the floor of the verandah in a circle at my feet, while I only was seated on a chair. Having been so long in the country, I am not wont to consider how such a sight would strike a stranger recently from America. He would probably suggest that true modesty required either that I should sit upon the floor, or that my audience, many of whom are my superiors in years, should be seated on chairs. But it is not easy to say which of the two would be the more difficult to be done. Neither would be tolerated by my audience.—The first hour was spent in free conversation with the schoolmasters. The second hour was spent in attending to the first proof, contained in the almanac for this year, of the spherical form of the earth. While illustrating this point by the globe, I pointed to Madura and to my native country, and inquired what direction I must travel if I would return

* Excepting English schools. In this particular we have made an important innovation, teaching as usual on both days. This is truly indicative of what may be effected by introducing the English language. Even brahmin boys make but comparatively little objection to christian lessons in English. This has recently roused my mind to the importance of introducing the study of English on the Lancasterian plan into some of our common free schools in the Fort, if not in the villages.

home. Some said west, and others east. All were pleased when I admitted, and showed them clearly that all were correct in their answers. These observations appeared to bring the subject home to their minds as a reality that the earth must be round. After contrasting this with what is taught in the puranas, I pointedly put the question, If the puranas teach what is incorrect respecting the earth, how can you believe their statements respecting things in other worlds? If you detect me in telling untruths respecting things in Madura, how can you believe my statements respecting things in America, etc.? They then read in a class from the Almanac, the parable of the sower, which is the appointed lesson to be committed to memory by the members of the first class in all the schools the ensuing month. This parable I explained and applied.

A schoolmaster belonging to Karnoor was appointed superintendent of six of our most distant schools, which are within a few miles of his native village. This is a man of uncommon promise. His attention to the christian religion was arrested by means of some tracts which I gave to his cousin, a schoolmaster in Karnoor, on my way from Tondy to this place in October last. After reading the tracts he was induced to come to Madura and offer his services as a schoolmaster in his native village. On being accepted he soon collected fifty or sixty children, and introduced at once our catechisms and scriptures. In this particular he far surpassed the other schoolmasters in the service of the mission. From the commencement he has been very diligent in the study of the Bible. He frequently visits us, though he lives fifteen or sixteen miles distant; and whenever he comes he has many pertinent questions respecting what he has read to propose. On Wednesday evening he made his appearance, while the mission families were engaged in the weekly prayer-meeting. After meeting I took him to my study to speak with him. He immediately proposed that we should pray. I first led in prayer and he followed, using to a considerable extent forms of prayer which he had committed to memory. I then had a free conversation with him concerning himself, and the state of the people in the village where he has recently established a new school, which was at first attended by eight or ten children of brahmins. It appeared that he had been so zealous in teaching christian lessons, that many were alarmed, and have withdrawn their

children from the school. This circumstance suggested the expediency of appointing the schoolmaster as a superintendent of schools, and of employing a young brahmin in his place as school teacher. This suggestion in both particulars gave him much joy, and he observed, "This is by the special favor of the Lord." Before he returned home I furnished him with an assortment of tracts, and gave him special instructions regarding his future labors. He intimated that it might be impossible for him to do his duty, on account of the opposition he might meet from the people. In such a case he requested that he might be employed at the station in Madura. I feel a lively interest in his welfare, but know that it is extremely doubtful whether he is to be likened to the second, third, or fourth kind of soil, described in the parable of the sower.

EXTRACTS FROM THE JOURNAL OF MR. POOR, AT MADURA.

March 23, 1836. Am daily visited by persons of respectability with whom I became acquainted while on a visit to this place. Had an opportunity to-day of addressing fifteen or eighteen at one time, and at considerable length on the great truths of the gospel.

24. The schoolmasters find it difficult to make a free use of our printed books, and to teach our christian lessons. Some effort is necessary on the part of the teachers, before they themselves can read our books fluently. They have no wish to introduce Christianity into their schools, if they can get their wages without doing so. The fears and jealousies of the people are awake on this subject, and they doubt the expediency of accepting our offers of assistance. Much patience and free intercourse with the people are necessary, in order to remove their prejudices, and to show them the value of the boon we are ready to confer upon them.

Furnished this day six schoolmasters with sets of our school books, and copies of our standard tracts. They have each of them a small number of children under their tuition, from whom they receive a small pittance. They offer their services to the mission, in the hope of bettering their condition. It will hence appear what is the main-spring in our native free school establishments. And this may be the appropriate place for considering an objection that will naturally arise against the practice of supporting heathen schoolmasters with the

funde of the mission. We may urge in defence of the practice, first, That it is necessary;—secondly, That if there were no necessity in the case, it is, under existing circumstances, highly expedient;—thirdly, That the result of experiments already made proves its utility. The necessity of employing heathen schoolmasters, if we would have schools, appears from the fact that there are no others to be employed. The importance of establishing schools as soon as possible after entering the mission field is obvious, whether we look at the children who may be immediately brought under instruction, or whether we regard the schools as a means of access to the villages in which they are established. This remark cannot be duly appreciated but by those who have made attempts to instruct heathen children previously to their being brought together in mission schools, or who have repeatedly visited villages, after the novelty of their first visits had passed away. It is expedient in many places, of which Madura is one, to employ heathen schoolmasters, even if we had native Christians who might be thus employed. The people would not at present intrust their children to the care of a christian schoolmaster. It is extremely difficult to supplant a heathen schoolmaster, even by another heathen of good repute; and if the new schoolmaster should succeed in collecting children, the former master and his friends would long continue inimical to the new school, and in various ways prevent its prosperity. The advantages of employing the heathen schoolmasters are obvious and important. They are at once enlisted in the service of the mission. They are personally interested to remove or allay the groundless fears and prejudices of the people, and to open the way, both in the schools and in the village, for the missionary to explain the nature and to show the claims of Christianity. Immediately on engaging in the service of the mission, the schoolmasters are brought under a course of instruction, such as they are to pursue in their schools. They are then under favorable circumstances for qualifying themselves to be teachers, and for defending themselves by sound arguments for becoming teachers of Christianity. Thus they become our auxiliaries in the dissemination of correct principles. Their wages being determined by the number of children whom they thoroughly instruct in the course of study prescribed by the missionary secures a good degree of diligence and fidelity in their employ-

ment as teachers; and it is often most gratifying to notice, that as they become acquainted with the contents of the new school books which they are required to learn and to teach, they often express an agreeable surprise at the excellent sentiments which the books contain.

The practice of taking heathen schoolmasters with their schools under the care of the mission was commenced at an early period of the mission at Tillipally with most obvious advantages. At one period there were no schools within three or four miles of the station, but such as were under the direction of the mission. In the Fort at Madura we have now three native free schools among the weavers, who are noted as bigoted heathens. The schoolmasters have succeeded in gradually introducing many of our best moral and religious books; and though the people were very shy of me at first, they now receive me as a friend when I visit the schools. In the schools which are not supported by the mission printed books are not introduced, though gratuitously offered—not even those which contain the very lessons which are universally taught on the ola. These schools are also inaccessible to the missionary, and the parents of the children are unknown to him.

These and similar considerations render it desirable that the mission should bring under its influence as many schools as can be efficiently superintended by the missionaries and their native assistants.

31. English school, which was commenced in December last, and is taught by Warren second, contains about sixty pupils. These are of different ages, from seven to twenty-seven or thirty years old, several of whom are married men.

April 12. Having given previous notice, we held a meeting this morning at the English school-room for the benefit of the parents of the children belonging to the school. The object of the meeting was to state definitely in what manner the school would be conducted, particularly on the all fearful point of introducing Christianity. We stated definitely that, in connection with other branches, we should teach the nature and claims of Christianity, but should leave every one to the freedom of his own will, whether to embrace it or not; that we should use neither force nor bribes for the purpose of making converts. Gave notice that a meeting will be held statedly on Sabbath morning at the school-room, for the purpose of giv-

ing all concerned an opportunity of knowing what are the contents of the sacred books of Christians. Closed the meeting with prayer, giving notice that in future God's blessing would be daily invoked upon the school by prayer and supplication. The audience was small, but sufficiently numerous to act the part of reporters of what was said and done at the meeting. It is to be expected that some will withdraw from the school, on being made fully acquainted with the principles on which it will be conducted.

14. Two moonshees, Mohanmedans, connected with the court, visited me. One of them has repeatedly visited me before. Brought distinctly before me the great question, "How shall I come before the Lord," etc. They are to return an answer when they visit me again.

15. Some movement in the English school on account of the new practices recently introduced. Some young brahmins and others have left. Held a half-monthly meeting with the village schoolmasters. Explained to them some of the fundamental points of Christianity, and assured them that there is nothing more frightful than what I had stated. The cloven foot of the great adversary is most manifest in the deep rooted prejudices of the people against Christianity. They associate with it every thing that is base and despicable. "Arise, O Lord, and plead thine own cause."

16. Was visited by a native judge, to whom I explained fully my object in coming to this country. He spoke in the lowest terms of the degraded state of the people, but showed that he himself could not deviate from what he admitted to be absurd customs of the country.

The moonshee called again to whom I gave an answer to the question proposed on Thursday. He wished me to speak of Mohammed. I told him I would do this after we had freely conversed on the life and instructions of Moses, Abraham, David, and the Lord Jesus Christ. Furnished him with the Pentateuch, and the book of Psalms. He says, "There are two great props to idolatry in this country, the bellies of the brahmins, and the influence of government."

21. Visited for the first time the second Tamul school established in the Fort. It is taught by Sungaralingum in the outer court of Gonesa's temple. It was considered one of the best conducted schools in the Fort, before it was taken under the direction of the mission. It is composed principally of the children

of weavers, who are among the most wealthy and bigoted heathen in the city. The principal reason for taking charge of this school was, that the teacher of it was formerly in the service of the Tanjore mission in this town, and was more ready than others to come under the influence of missionaries. It was with some difficulty that he could reconcile the parents to the introduction of our printed books. In this he was much assisted by a weaver who has some knowledge of astrology, and who has been much pleased with the printed Almanac he has received from us. On my reaching the school-room or temple, many people immediately crowded around, so that it was difficult for me to attend to the children. I succeeded, however, in hearing each of the three classes read. The first class read the parable of the rich man, and recited some lessons from the Almanac. Gave two directions to the school children in the presence of the multitude—first, That children should obey parents, even their mothers; second, That while at school they should observe the golden rule. The people present appeared to be agreeably disappointed that I neither attacked the idol, Gonesa, who was one of the *spectators*, nor exhorted the children to become Christians. Before I went to the school, it was a question of some interest, whether I should be allowed to proceed quietly in examining the school. I was myself highly gratified and encouraged by this first visit to the school.

22. Visited the second school established among the weavers. This school, which is but a few rods from the one I visited yesterday, is taught in another of Gonesa's temples. Both of them are built near the south wall of the city, and stand partly in the street. They are very similar in their appearance, and are sufficiently commodious each of them to accommodate fifty children. Twenty-four children were present when I visited the school. Many people crowded around, even so as to fill the inner temple, where the black stone idol, as large as a man, was placed. On this account my attention was much turned from the children, and I stated to the people some of the reasons which induced me to come to this country. Had on the whole a favorable time, though there were some indications of dissatisfaction.

This afternoon received a visit from the astrologer, mentioned under yesterday's date, who is a weaver. He manifested a friendly spirit and a desire to know something of our system of geo-

graphy and astronomy. It is of no small importance to receive the good will and assistance of such a man, as he has much influence over the minds of the people.

20. For a week past multitudes have been assembling daily from different parts of the district. The noise of the people in and about the city, is as the noise of many waters. I saw nothing in Jaffna to be compared with what is now passing at Madura. This is the day for the drawing of the two cars of Min Atchi and her husband. The numbers present are immense. There must have been a demand made by the occasion upon all parts of the district. The whole scene is adapted to impress the mind with the belief that the god of this world, whose business it is to deceive and destroy, is making a formal exhibition of his power and glory.

May 1. Sabbath. Being within hearing of the shouts of idolaters, expounded the second Psalm to our little congregation who meet at the mission-house on Sabbath evenings. It is most cheering to contemplate in the light of divine truth what are the designs of God concerning the heathen, and concerning the kingdom of his Son.

2. As the multitudes are now dispersing from the city, we have spent much of the day in the distribution of tracts. Have had much conversation with small companies who have called on me from distant villages. Visits from such persons afford me the most favorable opportunities both for preaching the word and for the distribution of tracts. Had a long and interesting conversation with the Karnoor schoolmaster. This man's attention was roused to the subject of Christianity by means of tracts, which he received in October last. He is making unusual progress in the knowledge of the Scriptures and tracts he has received from us. In the evening attended the monthly concert for prayer, which is at present attended only by the mission families.

Ceylon.

GENERAL LETTER FROM THE MISSION
DATED SEPT. 24, 1836.

AFTER mentioning various events which had occurred during the year, the brethren proceeded to give a brief—

Report on the several Departments of Labor.

Press.—The call for the Scriptures and tracts has increased the past year, and will continue to increase with every succeeding year. Twelve months ago it was a question whether the presses at Manepy would not supply the demand for such books. But the call became louder in proportion to our increase of means for answering it. Large numbers of tracts have been printed, but they have been scattered through the land almost as fast as they issued from the press. All that remain on hand might be easily and usefully disposed of in a short time. There is not in the mission any thing like a present supply of the word of life, or of parts of it. Nor is there likely to be a supply for sometime to come. Many of the readers in the schools are asking for the gospel, and ask in vain. What Scriptures we have had for sometime past, have been received from Madras through the Jaffna Bible Society. Some months since we made an unsuccessful application to purchase Scriptures of the Madras Bible Society. The Jaffna Society have revised Proverbs and Acts, and have already entered upon the printing of the latter at the Manepy press. It is hoped the work will be prosecuted with vigor. Still we have no expectation of supplying the wants of the country with the means which we have. There is room for the American Bible and tract societies to exercise their largest benevolence.

Mr. Minor, who has charge of the mission press, in a more full account which he has forwarded of its operations, gives the following striking view of the extent of the work of furnishing the Scriptures for the Tamul people. If to the Scriptures for every family there be added school books, religious tracts, and treatises of various kinds, together with other works necessary to enlarge and invigorate the mind, it is easy to see how indispensable the press is in enlightening and elevating a heathen people, and how important a place it is destined to hold among those means which God has put into the hands of his people of this age.

The Tamul Scriptures, as they now exist, are in five octavo volumes, comprising an aggregate of 3,454 pages. The hand press, as it is worked in this

country, turns off one thousand impressions of a form in a day. If there is no obstacle to hinder the press, one thousand copies of the whole Scriptures may be printed on a single press in 432 days. As only twenty-four days of a month are devoted to work, 432 days are equal to one and a half years. Multiply it by ten for ten thousand copies, and the result will be fifteen years. The Tamul people are roughly estimated at ten millions. Five persons, I believe, are usually reckoned for each family. By these data, there are two million families among the Tamulians. Two millions of Bibles are needed to supply each of these with a copy. Multiply the first estimate of one and a half years by two thousand for two million copies, and the result will be three thousand years work for one press.

It may afford the Bible Society motive for increased effort to look at the contemplated work of supplying the world with Bibles in view of these statistics. It surely ought to stimulate missionaries and their patrons to diligence and fidelity in furthering this noble enterprise. I hope it will not be in vain to me. For the conviction starts with unwonted freshness in my mind, that there is a great work to be done, and what my hands find to do, I should do it with my might.

Mr. Minor states that the whole number of pages printed at the mission press at Manepy, during the three months preceeding July 1st, was 2,790,000.

Education.—In the department of education there has been no important change within the year. The seminary continues to hold out the same encouraging claims as heretofore to the prayers and patronage of the churches.

The boarding-school for girls at Oodooville is one of the most interesting objects in the district, whether viewed in regard to its influence upon the character of the pupils, or the future prospect of the country and church. Many of those educated there are to become mothers in Israel. In our native free schools there are about six thousand children. To these much religious instruction has been imparted within the last year. These schools are often visited by the superintendents and catechists for the purposes of examining them, and addressing the children on subjects relating to their salvation. The missionaries also frequently meet the children and their teachers for the same

purposes. The infant school at Batticotta has been continued through the year. There has been some falling off in numbers. No new children have been admitted. The present number is not more than one hundred.

The central English schools are going on as usual. Although much religious knowledge has been communicated in the various schools, and an influence exerted tending to the furtherance of the gospel, we have not seen the results we desire, in frequent instances of such repentance as adds new joy to the songs of angels.

Preaching.—In regard to the direct preaching of the word, all has not been done the past year that we have desired to do. How more could be done has been an inquiry often dwelt upon with interest. But there were thought to be insuperable difficulties in the way of any new or enlarged plan of operations.

Church.—There have been some hopeful conversions during the year. The whole number received into the mission churches since the first of September, 1835, is forty-six. There are some others, who it is thought ought to be received into church communion. We are sorry to have occasion to say that a few who had named the name of Christ, have departed from the rules of his house, and thus dishonored his holy name. Nevertheless the foundation standeth sure, having this seal, The Lord knoweth them that are his. It is appropriate in your supplications for us, and those converted by our ministry, to say, Lead them not into temptation.

State of the People.—Before closing it may be appropriate to make one or two general remarks. Idolatry has a strong hold on the people of India. They are bound by it and have no wish to be free. On the contrary, they strive to encourage each other in their adherence to it. The system of idolatry is depraved, and beyond conception vile, but depraved men therefore love it the more. The night is still dark. But standing in the midst of surrounding darkness, we seem to see gleams of light here and there portending the dawn of better days. We think we see indications that the way is preparing for changes favorable to the promotion of Christianity. But if friends of missions in America see not that measure of success which they desire, let them not be unmindful of the promises. Let not the soldiers of the cross be discouraged, though in the warfare with the rulers of

the darkness of this world, they be called to a long trial of their faith and patience. Let them gird on their armour, and stand fast to the end.

Mahrattas.

EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

[Continued from p. 212.]

Koomptee—Mahoollee—Mahaburlishvur.

February 13, 1836. Koomptee. Arrived here this morning, and stopped in a temple which was pointed out as the common lodging place of travelers. The idol, or stone, carved into a form somewhat resembling the human, and painted black, we are told is an image of Joteba. This is a god of which we have never before heard. But this is not strange, as the Hindoo gods amount in number, though no one pretends to know their names, to 333,000,000; and any one of these imaginary beings may be worshipped. At the large temples the people have traditions and legends, which they confidently believe, about the special interposition of the god on some occasion, or his personal appearance to some of his devotees, granting them whatever they required, etc. Such stories the people here tell about Joteba, who appears to be the principal object of worship in the village. If any thing is said against the character or worship of the god, these stories are confidently adduced in support of his divinity. Such stories the people here have been telling us.

15. Arrived early this morning at Mahoollee, a pleasant village situated at the junction of the river Krishna, with the Vanya. The junctions of rivers are generally sacred places with the Hindoos. Of the high estimation in which this place is held, the numerous temples afford ample evidence. To-day is one of the Hindoo holidays, and crowds of people were already assembled on the banks of the river. Some had finished their ablation, some were engaged in performing it, and others in preparing to do it. Ablution in such places, and especially at such a time, is a religious and meritorious act. In order, however, to its having this character, it must be performed according to the established usages of the place. The common manner is to call a brahmin—if no one should offer his services—who takes his

stand by the side of the river. The person then goes into the water, and having immersed himself, or thrown water over him so as to wet every part of his body, he joins his hands, and taking up some water in them, he turns to the brahmin, who repeats some sentence or more from the sacred books. In some places this must be spoken so loud that the person bathing may hear it. Generally, however, the brahmin repeats it, or pretends to do so, mentally. As soon as he has done this, he tells the person in the river, who pours out the water that was in his hands, and proceeds to finish his ablation. When he comes out, he pays the brahmin for officiating for him. He then goes to the temple to worship. All classes, male and female, brahmins as well as other castes, are required to employ a brahmin to officiate for them in the manner above mentioned. And no brahmin can do this who does not belong to the place, or whose right thus to officiate is not recognised and acknowledged. This right is carefully guarded, and in some places produces a very considerable income to the resident brahmins.

Like many of the Hindoo holidays, to-day is a day of fasting, and to be kept for twenty-four hours. A few kinds of food are forbidden, but full indulgence is allowed in respect to other things. Thus people can be indulging in feasting and amusement, and yet be performing works of meritorious self-denial! In the evening people assemble in companies, some in temples and some in private houses, and a part of a book giving an account of the actions of Sheeva, and celebrating his praises, is read. They then listen for a while to anecdotes, stories and songs on the same subject. Watching through the night (to be passed in the manner above mentioned) is enjoined, though probably observed by very few, if any. The chapter which is read, and which is always the same, though less exceptionable than most parts of the work, is yet very absurd; and being regarded by all as true, must be pernicious in its influence. The principal subject is an account how a hunter was translated to the paradise of Sheeva. This man was irreligious and an open reviler of the god and of his worship. The same chapter contains also some important parts of the popular Hindoo theology, as the various kinds of punishment to be suffered in the next state of existence, for crimes committed in this life. The following are instances,—“He who eats during an eclipse shall in

the next state of existence be afflicted with a distressing constitutional disease." "He who excites enmity among friends, shall be a fish." "The female domestic who disobeys her mistress shall be a crocodile." "The woman who, while cooking, secretly eats any of the food shall be a cat." "He who ridicules his parents shall be a monkey." "He who exposes to ridicule the secret foibles and failings of others shall be a carrion-eating crow."—Near the close of the chapter, it is said that "to hear this book read removes sin, and to read it makes all who do so righteous." Such is the character of the work which will be read this evening, and believed to be of divine origin, in numerous assemblies of the Hindoos. I walked along the banks of the river, and spoke to people in a few places; but they had just arrived, and were too intent on the business for which they had come to listen, except a few who were disposed to scoff or cavil. We had made our arrangements to pass the day at a village three or four miles distant; so we left this idolatrous place and deluded multitude, not without being deeply affected in view of their state. For several miles we found the road almost covered with people, amounting to many thousands of both sexes, and of all ages and classes, going to Mahoollee.

19. Arrived at Mahaburlishwur, and was cordially welcomed by Mr. and Mrs. Graves. This place is yearly becoming more and more the resort of Europeans, especially during the hot months. The English population is greater than I expected to see. The height of the village is 4,500 feet above the ocean. The temperature is cooler than I have before experienced in any part of India. It forms a grateful contrast to what we have been suffering on our tour, especially for two or three weeks past. The scenery here is wild and picturesque. A long extent of the ocean, though fifty miles distant, is distinctly visible; and when illumined by the declining sun, vessels under sail are often seen. Though so near the ocean, yet the streams which flow from springs on the east side of the highest part of the mountain flow into the Bay of Bengal.

22. To-day Mr. Farrar* left Mahaburlishwur to proceed to Nasik. We have traveled together more than four hundred miles, unitedly laboring in the cause of our common Lord. The com-

forts and advantages of missionaries making tours in company, in a climate like that of India, and among a heathen population, are many and important. Our Savior sent his disciples two and two, though they were only to labor in their own country and among their own nation. The apostles also appear to have traveled and labored in the same manner.

Brahmin Travelers.—A Hindoo not an Idolater.—Superstitions.

28. Khundalla. About three miles from this village, I passed the Khamut-kee Ghaut. The ascent is gradual and easy. From the highest part of the mountain, the valley watered by the Nera, studded as it appeared to be with villages, and bounded by lofty mountains, was beautiful and sublime. The descent is long and difficult. On arriving in the village, I found a great number of native travelers, who had stopped for the night. One part of the building where I lodged was occupied by a company of ten or twelve brahmins, who were going to the southern part of the Maharatta country. In such circumstances, it is not difficult to become acquainted, and we were soon engaged in conversation. They were all intelligent men, and one of them I soon found had the reputation of being learned, and he appeared well to deserve it. After we had conversed a while, the hour of supper arrived, and as they rose to go out, one of them inquired if it would be agreeable to me, after their return, to continue our conversation on the subjects which had been introduced. I assured them that I would cheerfully do it. After a short absence they returned. Having referred to our previous conversation, I gave a brief sketch of the principal doctrines and truths of Christianity, stating what it requires and what it forbids, and that its claims to be received and obeyed extend not merely to those who profess it, but to all mankind. This statement prepared the way for inquiries and objections, of which several soon occurred to them. It also gave me an opportunity to assign the reasons why I did not regard the Hindoo religion as of divine origin, or as having any claim to be obeyed. Our discussion was continued till a late hour, every person taking part in it as he felt disposed. When it became expedient to close it, I informed them that I should be happy to furnish them with books to assist them in making further inquiry into the nature and truth of Christianity.

*Of the Church Missionary Society, and fellow traveller with Mr. Allen during the preceding parts of the tour.—Ed.

All expressed a wish to receive some; and they remarked that as they intended to proceed on their journey early in the morning, it would be most convenient to receive them now. I accordingly selected and gave them such tracts and parts of the Scriptures as I thought most suitable for them.

20. The native travelers all started early this morning, and the village, after having been for some time a scene of bustle and confusion, became quiet. About ten o'clock, several men came in, and sat down. I began conversation by asking who erected the building for travellers in which I had stopped, remarking that I had seldom seen one so large and convenient. They replied that it was erected many years ago, by a brahmin who then held a high situation in the Mahratta government. One of them remarked that the same man erected buildings for the same purpose in several other places, and by such works of charity obtained great merit. This remark gave me an opportunity to speak of the error which universally prevails in this country, that men can obtain the favor of God by works of righteousness. I then spoke at some length of the way of salvation through Jesus Christ, the Savior of sinners; and the obligation of all who hear of him, to trust in him. They listened attentively, and when I had finished, they replied that what I had said was new to them. It might be true; they could not say that it was not. But they had always believed it to be right and safe for them to worship in the way their ancestors did, and which the greatest and wisest men in the country had practised and inculcated. Late in the afternoon an aged man from a neighboring village called. As I spoke of the unreasonableness of idolatry, he remarked that he had not worshipped idols of any kind for many years; that he worshipped only the Creator and Preserver of all things. I at first supposed that he had heard my opinions from some one in the village, with whom I had conversed, and that he said what he did, to hear what I would say to one professing such principles. But after some further conversation, I was satisfied that he spoke the truth. His views of the character and government of God were more elevated and correct than I ever before found in a heathen, unacquainted with Christianity, but he was conceited and self-righteous. He did not see any reason, nor did he feel any need of a mediator between God and his guilty creatures. Thus, while one ignorantly and

stupidly clings to his idolatry, to the neglect and dishonor of his Maker and Preserver; another, trusting in his own righteousness, proudly rejects the Savior and Mediator, through whom alone guilty creatures can have access to God.

March 3. Wallah. Arrived here yesterday morning, and took up my lodging in an outer apartment of a temple dedicated to the god Bhyrola. When people come to worship, they generally proceed immediately to the idol, and commence their religious rites. While thus intent on their worship, to interrupt them is considered as highly improper. Some few persons, after finishing their worship, leave the temple as they came, neither speaking nor replying to any one, and scarcely noticing anything around them. Such instances, however, are uncommon. The worshippers are generally ready, as soon as they have got through their rites, to engage in conversation on any subject, or to transact any business. They often stop at or near the temple for this purpose. This is the time I use for conversation with them, and sometimes eight or ten persons have been present at once.

This morning I observed several persons engaged in performing ceremonies for an unusually long time on and around the idol, and on inquiring the cause, I was told that they were consulting the god in respect to a contemplated marriage between two children of their respective families. Previous to making the agreement definite and mutually binding, they were endeavoring to see whether the marriage would prove a happy one. This practice of consulting the gods, not only in respect to marriage, but to future and contingent events of many kinds, is very common. The manner varies somewhat in consulting different gods, and the ceremony is performed with more or less formality and exactness, according to the importance attached to the subject, and the consequent fear of being mistaken. The common practice is as follows:—The person or persons who wish to consult the god repair to the temple and go through with the usual form of worship, as pouring water upon the idol, prostrating themselves before it, etc. Two flowers are then taken, and one being applied to one side of the idol, (usually to the breast,) and the other to the corresponding place on the other side, they are impressed with the hand till they adhere to the surface. The flowers readily do this, as the surface of the idol, when wet, from its often being be-

smear'd with unctuous substances, is adhesive. The man then, standing before the idol in the attitude of a suppliant, says, "Great god, be gracious to me; thou knowest my petition; if I am to obtain it, let the flower on thy right side fall first. If I am not to obtain it, then let the flower on thy left side fall first." Then, with hands joined, and eyes fixed on the idol, he waits to see the result, and interprets the will of the god, or as some natives would say, their destiny, accordingly. The flowers fall as soon as the moisture or water which caused them to adhere to the idol has evaporated. This commonly occurs in two or three minutes, often in less time. The ceremony is sometimes repeated three times. Kernels of grain, and perhaps other things, are sometimes used instead of flowers. If there is an officiating priest attached to the idol, he performs the ceremony, and is paid for doing it. If there is no such person, those who consult the idol perform the whole themselves. Sometimes the flowers, or whatever is used instead of them, are applied not to the idol, but to a stone placed before it, on which all offerings are placed. The ceremony, however, is essentially the same.

Such is the manner in which important subjects are often decided by the superstitious Hindoos, and they frequently appeal to these results as evidence that the spirits of their gods inhabit the idols consecrated to them, and through the idols, communicate their will to their worshippers. A few days ago I stopped to pass the night in one part of a temple in the village of Chicklee. In another part of the temple was a woman who had been bitten by a venomous snake. When bitten, she was brought as soon as possible to the temple, and placed before the idol—a common practice in some villages when any thing of this kind happens. As she had become nearly or quite well, I asked her husband, who was the patell of the village and a sensible man, why she did not go to her own house. He replied that she was anxious to do so, and so was he and all the family, but he had just been consulting the god, and could not obtain his consent. It was impossible to convince the man of the folly and falsehood of such opinions, and so his wife must remain in the temple, till the god should give her permission to go home. How long this was I know not.

Such customs and credulity shew the superstition, the ignorance, and the wretched moral and intellectual state of

the greater part of the people of India. Who can contemplate them as rational beings, and not pity them? What Christian can view them as immortal beings, and not pray for them?

Walloh, the last place mentioned above, is a large village, about one hundred miles south from Ahmednuggur, whither Mr. Allen returned by way of Poonah, where he was detained sometime on account of ill health.

Southern Africa.

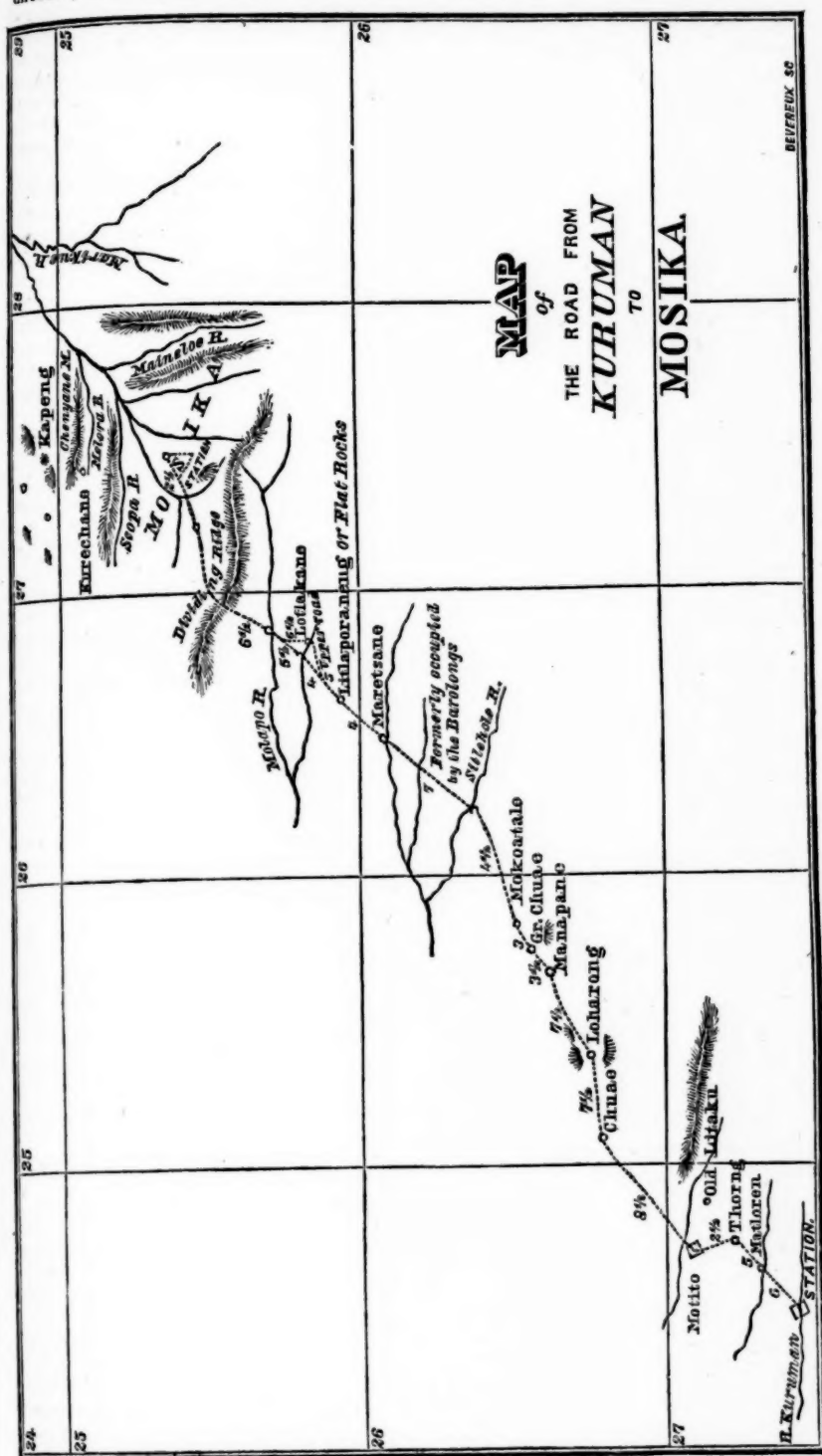
JOURNAL OF MR. VENABLE FROM KURUMAN TO MOSELEKATSI'S COUNTRY.

IN the last number, p. 137, was inserted a joint letter from Doct. Wilson and Messrs. Lindley and Venable, written subsequently to their arrival with their wives, in the country of Moselekatsi. It was then stated that the two brethren last named visited this prince in the early part of the year 1836, and made the necessary arrangements for their permanent residence in his territory. The following journal relates to this visit, extending from January 22d to May 18th.

In the year 1829 or 1830, Moselekatsi was visited by a Mr. Schoon, who penetrated into that quarter for purposes of trade. He then had his residence about two hundred miles northeast of the Basin, where Messrs. Lindley and Venable found his capital, as stated in the last number. Having heard of the missions south of him, and desiring an acquaintance with the white men, he sent two of his men to Kuruman, on the return of Mr. Schoon, to see the mission there and procure teachers for his people. Mr. Moffat, missionary of the London Society, accompanied these men on their return home, and was received by Moselekatsi with great joy; and on his departure, he was urged to make another visit, and to send teachers.

At this period the Basin was held by Mokatlā, chief of the Baharootsi, and here the French brethren Lemue and Roland obtained a site for a station in 1831, with a view to missionary labors among this band. Other missionaries of the French society penetrated into the country where Moselekatsi then resided. But shortly after Moselekatsi commenced hostilities upon Mokatlā,

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drove him and his people out of their country, and took possession of it himself, fixing his principal place of residence in the Basia. The French missionaries left the place with the Baharooti.

Mr. Moffat again visited Moselekatsi, in company with Dr. Smith, who was exploring that part of Southern Africa, in the summer of 1835. Dr. S. penetrated as far as the southern tropic.

Having given these preliminary notices, collected principally from statements furnished by Mr. Venable, such extracts will now be added from his journal as are adapted to give the reader valuable information respecting the country through which the brethren traveled and its inhabitants, or to make the situation and trials of the missionaries more fully understood.

Incidents in the Journey between Kuru-man and Kalipi's Town.

January 26, 1836. At one o'clock we left Motito and rode six hours. At three in the afternoon the thermometer stood at ninety-four in the wagon. For three hours the sand continued heavy. A part of the country we passed through is covered with the camel-thorn, which generally has a short trunk, sometimes twelve or fifteen inches in diameter. The wood of this tree, when dry, is exceedingly hard and durable. The low trees with thick trunks gave the country something of the appearance of an immense old orchard. Soon after we started the dogs found the sand so hot that they would sometimes stop by a bush and howl, and then follow on. Where we out-spanned for the night, a shower fell a few hours before and cooled the earth.

We met with a great curiosity in a bird's nest. It was built of grass, on a camel-thorn tree, and was two or three feet in diameter. Its top was spherical so as to turn water, and underneath were many small holes through which its inhabitants, a flock of small birds, entered.

27. We let our oxen go at large last night. Took our coffee and started by six, A. M., that we might get water, and reached Chuae, the first watering place from Motito, at nine o'clock. Chuae is the Sichuan name of salt, and is given to this place because there is a large flat, which in time of much rain is covered with brackish water. As there is another similar place on our road, but of greater extent, this is called by travelers Little

Chuae. The flat is of grayish cast, and as we approached seemed to be covered with water; but when we halted we found it dry, and the only water there was standing in three holes on the edge of this flat. To these holes many animals resorted to drink, and consequently the water we use is not cleaner than if it came from a standing horse pond. We have, however, in our travels been pretty well disciplined to the use of bad water, and are always glad when we find enough for ourselves and cattle, let the quality be what it may. Some rain has fallen this season, and though not abundantly, yet sufficiently to bring out a good deal of grass.—Thermometer at noon eighty-five, at three, P. M., ninety-five.

A while before night a cloud of locusts settled around us. They are not like the locusts I have seen in America, but have a greater resemblance to large grasshoppers. When they pass over a district of country, it looks as if it had been burned off. They do great mischief to gardens; and last summer, I saw a piece of wheat in the head, destroyed by young locusts which had not gotten their wings.

In their pursuit of our goats, which had wandered, three of the young men found half a dozen ostrich eggs, which they brought with them. The shell of the ostrich egg is strong, and the natives preserve it to carry water in. They perforate a hole as large as one's finger, and empty the shell of its contents. One will contain not less than a pint.

Thermometer at noon eighty-six in the waggon; 108 exposed to the sun; 118 set in the sand. At two o'clock, P. M., ninety-two in the wagon.

29. Our road now generally lies through immense plains, which are sometimes even destitute of bushes. Occasionally the eye rests on a low tree. The sameness of the scenery and the tardiness of our oxen, render our journey exceedingly wearisome. Our road is now fine, and even so far interior, is plainly marked by the passing of wagons.

February 1. From Motito to Mosika is a wilderness, inhabited only by a few poor people who possess no cattle, but subsist on game, locusts, berries, etc.—This evening, after we had out-spanned, several of the Balala came to us. They reported that only a few days before they had fled from Lotlakane, which is forty or fifty miles this side of Mosika, where some of their party had been massacred by the soldiers of Moselekatsi.

They also told us that one or two nights previous, two persons had been seized by lions, just beyond a mountain near us. To-day we saw the first lion track since we left Kuruman. After reaching Great Chuac, travelers must, at night, make their oxen fast to their wagon-wheels, to prevent their being destroyed or driven away by lions.

4. On the flat where we outspanned two rhinoceroses were discovered, one old one, and a calf two or three years old. The natives distinguish several species of the rhinoceros, as the white and black, though there is not a great difference in color, but more in their dispositions. The black one when attacked is apt to turn against his assailants, while the white one will generally take to flight. As the plain was naked and they proved to be black rhinoceroses, the people did not like much to approach them. I took our horse to ride to the water, and as I was going, I heard a number of shots in quick succession. On my return I learned that as the people were going towards the black rhinoceroses, two white ones, an old one and a young one, which were lying down, sprung up near them, and that they had killed the old one. It lay near our road, about a mile ahead. I found it an immensely large carcass, not less in weight, I think, than three thousand pounds.

6. This is the anniversary of our landing at the Cape. We little thought then, that we should now, be this side the field in which we hope to labor for our Master until he shall say our work is done. But it is not in man that walketh to direct his steps. For several days I have felt some desire to reach Mosika to-day, but a wise Providence has ordered otherwise.

7. Over each of Moselekatsi's towns, an officer presides whose title is *intuna*. Kalipi, who is the second *intuna* of Moselekatsi's realm, there being one higher in rank than he, has a general jurisdiction over the Basin, the other *intunas* of the district being subordinate to him. We learned that he is now with the king. Kalipi was recommended to us by Mr. Moffat as the most suitable officer to be applied to, should we wish to transact any business with the king. Of him Mr. Moffat had formed a very favorable opinion.

9. This morning we were visited by six fine looking men, who, our people said, were proper Matebele. They had three guns, which they fired as they approached, as a salute. The principal

character is a young man, not over twenty-five years of age; who we are told is a brother of the king, and acts as deputy to Kalipi in his absence from the Basin, and whose name we afterwards learned is Tibeni or Lapili. They all shook hands in a very friendly manner. So soon as they had saluted us, Tibeni informed us that the king had sent a message, which arrived this morning, requiring us to go to the residence of Kalipi, whom he would immediately send, and that when he had learned we were there, he would come himself. He said also that the king was very glad we had come to live with him.

A little after ten o'clock, A. M., we arrived at the town where Kalipi resides, as also the king does, when in the Basin. This town is not far from the centre of the Basin, in latitude twenty-five south, and longitude twenty-seven, forty-seven east; and is called Matsenyateng. Before reaching this place we passed two towns, out of which came many women and children, and some men, to look at us. The women made much noise.

Houses—Dress—A Dance.

The mode of building their towns is adapted to their pastoral life. Two fences, built of bushes and the branches of trees, at a proper distance apart, one being within the other, constitute the double inclosure of a square or oblong space, in which the cattle stand at night. The space between the fences is occupied by their houses, which are hemispherical, some of them being high enough for a man to stand erect in the middle, but many of them much lower. The frame work of the houses is made with small poles and rods, crossing each other at small intervals, and tied with cards of plaited grass, or of bark. This frame-work is very strong, and is neatly and closely thatched over, excepting the door, which is quite small, often only large enough to admit the body of a man who must stretch himself flat on the ground to creep in. The first town we saw had about seventy-five houses; the next fifty, and Kalipi's may contain eighty. The Matebele do not congregate in so large towns as the Bechuana tribes.

This people go almost naked. The men wear a string around the loins, to which is attached before and behind strips of the skin of some animal; and about the adjustment of these they are not at all careful. They appear, however, entirely unconscious of their na-

kedness. The women wear a piece of skin, made soft by rubbing, fastened around their loins, and passing around them so as to lap over on one side. Those of unmarried women do not reach to their knees; but those of married women are lengthened in proportion to the number of their children, until some reach nearly to the ankle.

About two o'clock Kalipi arrived, accompanied by our messengers, and immediately mounted the fore chest of the waggon. He appeared highly pleased to see us, and said the king's heart was delighted. He informed us that the king was engaged, and had sent us word that after resting we might visit him, if we wished to see him; or that we could first do our building and then visit him, as he did not wish to hinder our work; and as to a situation we must choose where we think best.

A while before sunset a dance commenced in the kraal. Machaka is their term for the young men. About seventy-five of these formed three sides of a hollow square, and twelve or fifteen young women stood on the open side. The men sung, and stamped the ground most violently, and occasionally jumped up, all the time making labored gestures with both arms, each one having a stick in his hand. Occasionally there was a changing of places by running across the square. At first the young women appeared to be mere spectators, but afterwards they began to clap their hands and sing, and once or twice several of them jumped nearly across the square, and then back to their place again; which gave new life to the whole scene. The dance, though most violent exercise, continued until after dark.

The Zoolahs, or Matebele, whom we have seen, are a fine looking people. Some of them are very black, others lighter, and some approaching a mulatto color. Kalipi is a fine formed man, of about middling size, of a dark brown color. When animated his countenance is lively, but when still he has a thoughtful appearance. He has quite the air of a gentleman. We were struck and highly pleased with his appearance and deportment. The women are generally rather corpulent, and the appearance of the people indicates a land of plenty.

Kalipi came to see us towards noon, and told us he had ordered food to be brought us. In the course of the day three men came with parcels of beef.

20. Kalipi and a number of men came with an ox which Moselekatsi gives us to slaughter. He informs us that the

king wishes us to use our pleasure, whether we visit him now or when the house is done; but he does not wish to hinder the work. Since we came here the intuna has said nothing about the visit to the king; but has always seemed much pleased with the progress of our work. They are utterly astonished at the dispatch with which we use up timber.

The site selected for the station, as mentioned in the last number, was the same which was chosen by Messrs. Lemue and Roland, of the French Society, and where they had commenced the erection of buildings, five years before, when the country was occupied by the Barharootsi.

25. We came here two weeks ago. We have on the ground the principal part of the timber which will be required for the house. The water course is now opened, so that the water comes down by the house; and we have our work-bench and a shed covered with green reeds, built to work under. The ditch which leads out of the water is 650 yards long, and passes parallel to the front of the house, at the distance of thirty yards. From the house to the Makama, a stream which runs near us, is two hundred yards, and there is more land lying favorably for irrigation, than can be watered by this stream. The Rarira, a small stream from the west falls into the Makama, a half a mile below the house, and when needed, may be advantageously used for irrigation. Kalipi called upon us, and was astonished to see the building materials we had collected.

Having got their buildings in a state of forwardness, Messrs. Lindley and Venable started on the 7th of April to visit Moselekatsi, who had not yet returned to the Basin.

Introduction to Moselekatsi—Return to Kuruman.

April 9. Yesterday three intunas, besides Kalipi, and about thirty men came up with us on the way, and remained with us as far as Kapeng. They have some half dozen guns in the company. As we drew near to the place where we were to meet the king, our wagon had to stop while our attendants fired a salute. Meanwhile we saw his majesty standing on the front of a wagon, within the kraal, to look at us. He soon sent us word where to span out at a little dis-

tance from the kraal. While the people were spanning out, the king came out to meet us, and we advanced towards him. We shook hands, and he gave us the Dutch salutation, "Goen day," and then gave us to understand that he would go on to the waggon, where he seated himself on the fore chest, and afterwards on our seat. Kalipi immediately began to make an oration in praise of his master, during which he was constantly in motion, walking over a space of ten or fifteen feet backwards and forwards. While advancing towards the king he spoke, but when receding he was silent. We afterwards learned that he gave the king credit for taking care of us while on the way to visit him, and said the magnitude of the mountains was nothing compared to that of his majesty. As Moselekatsi was coming out to the wagon, one of his regular official praisers came out, took his stand at a distance, and continued praising him for some time as loud as he could bawl.

We held some conversation with his majesty, which had to go first to Baba in Dutch, from him to Leselo in Sichuan; and as Leselo cannot speak directly to the king, he must tell it to Kalipi, and he to the king. And what the king said came back through the same line, but in a reversed order. A number of people came out of the kraal following the king, who took their seats on the ground at a little distance, on each side, in front of the wagon. As Kalipi came with us, and is our organ of communication with his master, he seated himself on the place where the driver puts his feet. The king harrangued the retinue about him for some moments on his own greatness, to which they constantly responded with some high sounded title, as, "Yes great king," "Yes great mountain," etc.

10. Sabbath. Early this morning Kalipi came, attended by a man bringing a goat, which he said the king sent us; and when we told him that as it is the Sabbath, we cannot slaughter to-day, he politely replied, he was aware of that, but it was the king's order; and immediately sent it back to the kraal. To these people there is no Sabbath; they are in gross darkness. To-day many people are beating skins to make shields, and twenty-nine women came from distant places, bearing large calabashes, and pots of beer on their heads. They approached the place, singing no doubt the praises of their despotic master. May the time speedily come, when on this sacred day their voices shall be employed in singing the praises of the

Most High.—About one o'clock, P. M., Kalipi, attended by men with two calabashes of beer, came to our wagon. He informed us that the king had sent one calabash of beer to us, and directed him to drink the other, which he did with the assistance of Tibeni; then laid himself down and slept soundly.

About two o'clock, P. M., the king called on us. After seating himself he harrangued his men for some time, telling them how great he was; which being ended, we entered into a conversation with him, using William as interpreter. We stated to him our object in coming to reside in his country. To every thing we said, he replied, *Zingtle*, (good), or *tanta*, (I love). In conversation his attention cannot be secured. Wherever he is, people are constantly coming with messages, which are delivered to intunas, who deliver them to him. While in conversation he is also attending to these messages, and frequently making remarks to those around him. His majesty left us abruptly, not notifying us of it, as on yesterday.

11. There cannot be less than a thousand oxen here, besides a hundred or two milch cows, which supply the herders with food. Every morning the oxen are divided into troops according to color, and sent off to graze.

After mentioning articles given to the king as presents, Mr. Venable remarks—

When we presented the beads to the king, he thanked us, and remarked that he had not asked us for beads, and as we loved him so much as to give them of our own accord, he was highly pleased.—While the king was in so fine a humor, we took occasion to introduce several subjects upon which we wished to speak with him. We remarked that we wished to know how much land he would permit us to occupy. He replied, that he and Kalipi would see when he went to the Basin. We then told him we were bringing our families a long distance, and could not bring a sufficient supply of corn with us, and asked what we should do for bread. He replied that food was with him, that his people received their food from him, and that he would furnish us.

Having closed their interview with Moselekatsi and returned to Mosika, and having bestowed what additional labor was necessary upon the buildings, preparatory to being occupied by their families, the brethren returned to Kuruman.

May 5. At three o'clock, P. M., we closed the house, leaving a number of articles in it, and set off on our return to Kuruman. During our stay we have felt no uneasiness about losing any thing by theft. People went and came every day, and many things were lying exposed, but nothing was stolen. Kalipi was present when we were starting. We requested him to take care of the house during our absence. He asked if he should appoint a man to remain by it; to which we replied it was unnecessary; and that during our stay the people of the king had stolen nothing from us. The police of this country is exceedingly strict. I have never seen a people kept in such complete subordination. We have no apprehension that any thing we have will be disturbed, unless by order of Moselekatsi. So far he has made no demands on us, but from what we have learned of his character from others, and by personal observation, there is nothing to encourage the hope that he will continue the same course of conduct. That our reception and his treatment of us thus far have been favorable is abundant cause of thankfulness to God, who only can dispose the hearts of men to what is right. Trusting in God, we may be encouraged to hope that we shall yet be sustained in what we are attempting in his name.

For a week past we have had sharp frosts, and from this time there will probably be little or no rain until summer. The frosty nights succeeded heavy rains, which fell since our return from Kapeng.

West Africa.

JOURNAL OF MR. WILSON ON AN EXCURSION FROM CAPE PALMAS TO BOLOBO.

THE excursion of which an account is given below, was performed in the latter part of October, 1836.

Teddah's Visit to Cape Palmas—Karvah's Country.

A short time since Teddah, king of the Bolobo country, visited Cape Palmas, to see and to shake hands with the American people. Neither he nor any one of his suite had ever seen the face of a white man, nor had they ever seen a specimen of the architecture of civilized nations. The feelings of interest and curiosity, therefore, with which they

must have approached this settlement can be more easily imagined than described. In this case, as in all similar ones, I thought it expedient to interest the king and his people in our mission; and accordingly took what I knew would be the most favorable means of effecting it, by making him a present, and accompanying it with a promise that I would, as soon as health and other circumstances permitted, visit him in his own country. He received the present with undisguised pleasure, and appeared surprised and equally as much pleased at the prospect of having a white man visit his country. The gratitude he manifested was very different from any thing I had ever seen among the beach people. For, whatever obligation you may impose upon one of these men, he will seldom acknowledge it, lest he should be held responsible for its discharge; and should you make him a present, he will carefully conceal any gratitude he may feel with the hope of extracting something more. But this simple-hearted man had imbibed no such logic, and he did not leave my house until he had obtained repeated promises that I would visit Bolobo.

I left home on the twenty-fifth instant to fulfil my engagement. My company consisted of Bello, as interpreter, two native men, and two boys to carry my baggage. Bolobo is a section of country lying east of north from Cape Palmas. Kay, the residence of Teddah, and the chief settlement, is distant about thirty miles from the Cape. It embraces an extent of country about forty-five miles in circumference, and a population probably of about 2,500 or 3,000 souls. Between Bolobo and Cape Palmas there is a people known by the name of Karvahs, speaking the same dialect with those of Bolobo, but under a separate government, and much more numerous. The first five miles of our journey lay along the same road I traveled last June, on my way to Denah; after which our path (for it deserves no other name) led us nearly in a northerly direction. About eight miles from the Cape we crossed the territorial line of the colony and entered the country of Karvah. The country which in June presented so rich and verdant a harvest of rice is now over-run with grass and weeds, and in a few months more every vestige of former culture will be entirely obliterated, so rapid is the growth of vegetation. The soil in the southern section of Karvah's territories is decidedly the best I have yet seen in this part of Africa; and

it is likewise well timbered—a circumstance, however, which is rather to be attributed to the economy of nature, than to the policy of the inhabitants; for had the trees not been enormously large, and too formidable for their little axes, they would long since have mouldered in the dust. The people seldom cultivate the same portion of land two successive years, owing to the rapid growth of weeds and grass where the large timber has been felled, and also to the imperfect manufacture of their agricultural implements.

Villages of Giddodo, Boobly, and Saurekah.

About ten o'clock in the morning, we reached a small dirty village of the name of Giddodo. We paid our respects to the head-man and rested ourselves for a few minutes. The population I supposed to be from two to three hundred. From this place the country began to assume a more varied and interesting aspect. Our path led us directly over the summit of a conical hill which I supposed to be 350 feet above the surrounding plain. It was with some difficulty and much fatigue that we made our way to its top, the path being both steep and slippery. The scenery from the highest point was grand and beautiful beyond any thing I had expected to see so near to the sea coast. The compass of vision in every direction could not have been less than thirty miles. We saw three native settlements, and my men pointed out high trees which denoted the site of several others. We could trace in a northerly direction the foggy summits of apparently high mountains. The summit of this hill some years ago was occupied as the site of a native village, and at that time it must have been an object of peculiar beauty and interest. No reason is assigned for its abandonment, except a war with a more powerful settlement in the neighborhood.

About one hour's walk from this place brought us to a second village called Boobly, the size and population of which was about the same as that through which we had passed. Its situation, however, was much more handsome, being an elevated nook of land formed by the curvature of a noble stream of water. The path for some distance before we reached the village was overhung with lime and sour orange trees, the natural beauty of which was much heightened by the abundance of the ripe fruit with which their branches were laded. We

halted for a few minutes, and the people clustered thick around to see a white man. Straight hair with them is the wonder of wonders; and if they have no fears of violence, it is with difficulty that you can keep their hands off. While seated here, I involuntarily took off my hat, which raised a most prodigious shout of wonder and admiration from the simple hearted bystanders. We told the head-man that we would tarry longer on our return, and departed.

About two hours walk from this place brought us to Saurekah, the chief town and the former residence of king Karvah, the individual by whose name the tribe is now most extensively known. This king died about three years ago, and was far famed for his wealth and hospitality. Since his death the town has depreciated in almost every respect. The man who now acts as viceroy has neither character nor wealth. When our arrival was announced, I am told that he hid himself, and it was with extreme reluctance that he could be dragged from his retreat, simply because he did not know, as he said, "how to shake a white man's hand."

Saurekah covers about half of a square mile, and has a population of fifteen hundred or two thousand souls. Its houses generally are large, but built after the same manner and with the same materials as those along the sea-coast. We left Saurekah about three o'clock in the afternoon, and arrived at Kay about six. The country intervening is well watered, and the soil is good, as was indicated by its rich and luxuriant vegetation. Our path in some places was overhung with a delightful fruit, which from its resemblance to the large red cherry in America, both in taste and appearance, is called the African cherry.

Reception at Kay—The Town and its Inhabitants.

The people of Kay had heard that we were coming, and were on the tiptoe of expectation. They had often heard of the "white man;" but, with few exceptions, none of them had ever seen one; and now they were about to enjoy the longed wished for sight within the inclosure of their own town. The children met us in great numbers some distance from the town, and the whole population were assembled without the gate. Our entry was honored by the beating of the town drum and a heavy discharge of muskets, an honor shown in this country only to kings and white men. We were

conducted to the front of the kings house, where an old dusty hollow chest was thrust out for us to sit upon, and we were soon walled around by a solid mass of naked human beings. Those who stood in the outermost ranks pressed into their service mortars and benches, and many clambered up the roofs of the houses to get a peep at the stranger. I was urged to take off my hat, and in so doing caused another loud yell. No menagerie exhibitions in the world could excite more close observation, than does a white man on his first visit to one of these bush towns. His every action is observed with shameless scrutiny. If you eat, they want to see how a white man eats; if you sleep, they want to see how you look with your eyes shut. Nor is it possible in one of these settlements to get out of their reach. If you walk out, you are followed by a gang of noisy boys and girls; if you go into one of their houses, it will be crowded to suffocation. The traveler acts the wisest part who sits down, and bears it with all his might.

A small house in front of the kings was assigned as our quarters, and I availed myself of it to bathe my feet and change my clothes. During the time, however, it was necessary to have a sentry at the door to keep out the people. We were presented with a chicken for our supper, but my interpreter took it in high dudgeon that the bearer of it should have mistaken him for the cook. Our house was afterwards changed for a more commodious one, and it would have been more pleasant, had not the king and a part of his family been fellow occupants. I enjoyed, however, a comfortable sleep. In the morning we were aroused by the singing of a woman at our door, and the discharge of guns. The houses of kings or chiefs in this part of the country do not differ materially from those of the common people. They usually have a larger number of wives, and consequently a greater number of houses, as each woman must have her own house. There was no great display of China as we are accustomed to see in the houses of the people along the beach, and it is probable that this king was very poor in all foreign articles, because for some years before this they were cut off from all communication with the beach people.

When I came out of the house in the morning I found Teddah and his headmen assembled to thank me for my visit, and to commence his country's hospitality. A handsome young bullock was

brought out and the king pronounced it mine. Another man with a drawn knife stepped up and asked me if I would have it killed. I told him certainly; and before I could get away it was killed within a few feet of our door. Soon after this work of death, which, from its barbarous mode of infliction, had made me feel uncomfortably, a man brought a large bowl of smoking blood and inquired if I wanted it. I turned away with no little abhorrence, but was relieved in some measure, when Bello informed me that the people did not drink it before it was boiled. After the bullock was quartered, I was again sent for to say how I would have it distributed. This Bello undertook. One portion was set aside for our company, another for the king's family, a third for the soldiers, and the remainder for the town's people at large. For which I received general thanks.

Specimen of a Sermon to the People.

At an early hour in the day I requested Teddah to assemble the people at some convenient place that I might preach to them, in other words, "to talk God's palaver." To this he readily assented, but it was twelve o'clock before they could all be got together. The palaver house was swept out for this purpose, but proved to be small, and we retired to an open space in the town, which is occupied as a dancing ground. The king took his seat near to me, and the people formed an oblong square in front. A few of the principal men had seats, but the body of the people were squatted on the ground. I need scarcely say that my feelings were deeply engaged when I found myself, as a minister of the living God, surrounded by five hundred human beings, not one of whom had ever heard of the name of Jesus, or the glad tidings of salvation. The simple announcement of my intention had awakened their attention. Their language virtually was, "What has the Lord to do with us." I was oppressed by a sense of my responsibility, and in some measure discouraged by the inadequate means that must be employed to communicate divine truth to their minds. But on the other hand, it was cheering to know that weak things when accompanied by the Spirit's influence, might be made effectual to their salvation. It may not be uninteresting to you to see a specimen of that most simple mode of speech and illustration which it is necessary for us to adopt in order to communicate religious truth, and I will give

you a literatim extract of my remarks on this occasion as a general specimen.

"Well Bello," (the name of my interpreter,) "you go peak dis palaver. I be God man, and me call all dis people together to peak um God word. Tell all man hear him good, pos he go hear dat word I peak properly, and go do him, den he heart be glad plenty. Well, I begin. Who make all dis man, dem bush, dem tree, dem riber? Who make de sky, de sun, de moon, and all dem pretty star? He be God, and he be he word I come you country for peak. First time no one man lib to dis world. Den God, he make one man and one woman. Dat man and dat woman go hab pickenniny, and dem pickenniny go hab more gen; bomby de world cum up full people. Some go one country for lib, some go turer way. Well God look all man, and he see all man hab bad heart; all man do fool fash; no one man hab good heart for God side. Den God say to he-self, What I go do wid dese people? Dey no lub me; dey no do what ting I tell dem for do; all time dey go fight war; dem done spile dat world I make for dem. Pos I bring dem for heaven, my own place, den dey go spile him too. God say he go send dem all to hell. Hell be one bad place. Pos man go dere, palaver catch him; he eye look to dis world. When God peak dis word, den all dem angel lib to God hand say he be true. God fit for do dat. But Jesus Christ he say, My Father, dat word you peak he be true; you fit for send all dem man to hell; and he be true, pos you let dem come to we place wid he bad heart, den he go pile him one time. Den Jesus Christ say to he Father, Let me go down dere to dat world; I go make he heart good; I go show him how for do all time; den bomby de world come up good again," etc.

This may seem to some minds as a strange specimen of sermonizing, but so completely ignorant are they of divine truth, that any other mode of instruction would have been unintelligible and unprofitable. It affords a true but melancholy comment upon their ignorance; and we are constrained to suit our instructions to their comprehensions. On this occasion I was gratified and encouraged by the attention that was given to my message, and the seriousness that was manifested by the people generally. The name of Jesus had never before fallen upon their ears, and they had scarcely believed that there was a hereafter. But now these things were laid open to their minds in language which

they could understand and upon authority which they felt no disposition to question. I can never forget the intensity of interest which was portrayed upon the countenances of a group of old men, who sat just in front of me. I was strongly urged to spend several days, and make them "sabby God's palaver properly," and I should gladly have done so, had I not been constrained by imperative circumstances to return the next day. One man from an adjoining village has been to see me since, and says that the people believe what I told them, and many of them have determined to abandon those practices which I had pointedly designated as displeasing to God.

Slavery--Cannibalism--Influence of White Men.

Bolobo is a slave-holding country, not so much, however, in practice as in principle. They are too poor to purchase them. I should not have known that such a practice existed, if I had not met two slave dealers, who came while we were there to deliver up a slave to one of Teddah's subjects. These men had come two days journey from the interior, and I availed myself of the opportunity of a conversation with them, to express in the presence of Teddah and some of his headmen my abhorrence of the practice. They unblushingly acknowledged the perfidious manner in which they captured the slave they had just sold. He had come on a friendly visit to their town from a neighboring village, and while there an order for a slave arrived. They fixed upon this man as their victim, waited until he was asleep, fell upon him, bound him, and in the night hurried him away. I inquired if this act would not lead to hostilities between the two settlements. They said if it did, it would afford them an opportunity to get more slaves.

But there is another circumstance acknowledged by these two men, which must render them, in the eyes of every feeling man, I will not say more execrable, but more pitiable, viz. that they and their countrymen were in the habit of eating human flesh; thus confirming the suspicion that there are cannibals within fifty miles of Cape Palmas. That the same may not once have been practised here, I am not prepared to decide. There was nothing about the appearance of these men that indicated uncommon severity of character, except their filed teeth, and the heartless indifference with

which they could relate their abominable practices. When they discovered my disgust and abhorrence at what they had acknowledged, one of them attempted to shield himself by the stupid and shameless apology that "meat was meat." After dark they came into my house and sat down by the fire and afforded me further opportunity to remonstrate with them. I asked them if they did not think it wrong to capture and sell their fellow-men as slaves. They said no; that no white man had told them it was wrong. On the other hand, if it was wrong, why did white men tell them to do it. Again they said, If we do not sell slaves, how will we get cloth, muskets, powder, etc. Bello feelingly and unconsciously seized the conversation and said, addressing himself to the man, "How do I get clothes, and musket, and powder, and every thing I want?" I asked them if they would be pleased to have me visit their country. They said, Yes, and if I would talk to their king and headmen as I had done to them, they thought they would give up the slave-trade altogether.

The conversation I had with these men led me to reflect upon the vast influence which a white man is capable of exerting over the mind of an African. His assertions, whatever they may be, carry a weight of authority that is seldom questioned. He may fashion their characters after his own, and lead them unhesitatingly into the mazes of sin, or constrain them to walk in the narrow path of piety and virtue. He would not find their minds strongly prepossessed in favor of any superstitious practices, or any false religion. They will listen patiently to any refutation that is made of their previous notions, and they seem to hold themselves in readiness to lay hold of any thing better that you may present to their minds. But how affecting to trace the footsteps of white men in Africa! I have reference to slave-dealers, who form the great majority of those who have visited her shores. They are to be traced in wars, in bloodshed, by tears, in tumults, in distress, in misery, and by every thing that can degrade and render savage the heart of man. But on the other hand, if the soul of the white visitor is animated with philanthropic feelings, what may he not do? As a missionary, if he will take up his abode with the people, by the blessing of God he will be able to lull the elements of war; he may wipe away the stain of blood from their skirts; he may dry up the tears of anguish; and may exalt a

people, now the most degraded on the face of the earth, to the enjoyment of a peaceful and pious life.

Population of Kay—Productions—Animals.

Kay has a population of five hundred, and is walled around with split timber. There is nothing remarkable or beautiful about its situation. The soil must be very rich, as is indicated by the richness and great height to which the banana and other plants grow. I saw near to the town an inclosure of rich and beautiful tobacco; I am induced to think that it is indigenous to Western Africa. It is used for smoking, but regarded inferior to foreign tobacco. It probably belongs to that species of the weed which botanists denominate *Nicotiana rustica*.

The cows in the vicinity of Bolobo are considerably larger than those on the beach, and quite as large as the common cows of America. Leopards are numerous and daring. The highest fences are no defence against their aggression, and it is necessary for the people to house their small cattle at night. Several goats slept in the same house with us, and one lay ruminating all night within a few feet of my head. The fowls also found a resting place under the same roof, and did not fail to give us a timely intimation of approaching day.

The people I regard as decidedly more simple hearted and generous than their beach neighbors. During our stay, which was two nights and nearly two days, we were treated with the utmost kindness and hospitality. Besides the bullock that was killed for our entertainment, Teddah gave me a second to take home with me. The children and others loaded me with cherries, bananas, and other fruits, and without asking or expecting any thing in return. I thought, however, that their object in many cases, was like that of boys whom I have seen before now handing nuts, cakes, etc., to monkeys, to see how they would eat. When I made my dash to the king, which consisted of four yards of red flannel, three yards of blue cotton, two yards of apron check, a razor, knife, pair of scissors, and a few beads, all of the coarsest and cheapest kind, he received them with pleasure, and said it was much more than he could have expected—an acknowledgement that is seldom made by an African in these parts.

During our stay at Kay, the people were often engaged in dancing, partly in

honor of our visit, and partly because it was the "time to dance." From the time of harvest, which is September, until December or January, when they recommence clearing their farms, the people do little else than dance and drink palm wine. Hence at this season we were always apprised of our proximity to a settlement by the firing of guns and beating of drums, common accompaniments of the dance.

Dances—Drums—Need of an Itinerant Missionary.

Were I adequate to it, I might amuse you with a description of an African dance, but its superlative ridiculousness hardly admits of description. Perhaps, however, if one of these children of nature were allowed to peep in upon one of the splendid dances in America, he would think his own equally rational at least. Unlike the customs of most countries, the two sexes here never dance together, except where, as I have once or twice seen, some old withered woman, roused by the recollections of former days, obtrudes herself upon the scene, whilst the men are engaged. During our visit to Kay the men alone danced. An open space in the centre of the town is always kept well swept for this purpose. The drums commenced beating, some time before any of the party appeared on the ground. The leader appeared first, and scampered about like a wild horse. He was followed by others, until they formed a line of forty or fifty, when the whole moved single file around the ground in a long stiff trot. The music then revived, and all was broken up. Each one strove to excel the rest in the rapidity of motion, sometimes leaping as high as possible, then squatting or jumping on their heels. Each individual had a set of bells around his ancles, the astounding noise of which seemed to impart supernatural agility. Every part of the body was thrown into violent motion. The head was thrown backward and forward, from one side to the other with great violence and apparent distress. The countenance was made to portray in rapid succession every passion of the human soul. At one moment you saw the man so overwhelmed with fright, that his eyes are ready to start from their sockets: the next moment you saw him pouring a flood of contempt upon the senseless object of his fear. Again you saw his countenance clothed with smiles, and in the twinkling of an eye, it had gathered a storm of anger. The hands

were also severely taxed; and the whole performance was laborious in the extreme. Frequently it was necessary for by-standers to rush in, and pull the arms and legs of the dancers, to relieve them from cramp.

But the drummers had a still more laborious part to perform. Their drums are made by stretching a piece of skin over one end of a hollow cylinder of wood, leaving the other open, but resting on the ground. The open hands are used for drum-sticks; and when it is remembered that their music is prized for its rapidity and loudness, you can well imagine how painful must be the operation, when it is continued two or three hours without intermission.

The female dance is not materially different, except that they more commonly accompany theirs with singing, and when heard at a distance beyond the harsh sound of their ankle bells, it is not without melody and beauty. The dance, when at night, is kept up sometimes until cock-crowing, as was the case for two successive nights while we were at Kay.

In the afternoon of Thursday we apprised Teddah of our determination to leave early the next morning. He consented, but at the same time insisted that we should stay one day longer, but this we could not do; and the next morning, after an early breakfast, we set out for home by the same route we had come. We arrived at Saurekah about eleven o'clock, and expected that the people would be very unwilling to release us from our promise to spend the night with them. But in this we were happily disappointed, for we found our timid and bashful king just as willing to release us as we were anxious to get on. I made him a present of a razor and two yards of blue cotton, for which he had not the courtesy to thank me. At this place, I saw in the Fetich house two images, that were more like idols than any I have before seen in Africa. They were arranged with the other Fetiches, and were doubtless objects of religious veneration. The people of Saurekah had just been on the point of war with a neighboring settlement of the name of Bakra; and although the cause of difference and dispute had been removed, they had not laid aside the trappings that were prepared for the expected contest. As we passed through the neighborhood the woods resounded with the rattling of their war-bells, and their savage yells. I scarcely know an object more frightful than an African warrior

in full attire. His face is dyed jet black, forming a strange contrast with his snow white teeth, and his body is completely covered over with skins of wild beasts, cartridge boxes, daggers, etc. And when he assails an enemy he expects to gain half the victory by the fright he may occasion.

We arrived home about three o'clock in the afternoon, well, but much fatigued by a brisk steady walk of nine hours.

The interest manifested by the people of Kay in the word of God is the most pleasant incident in the review of this little excursion; and I trust that the seed sown, though by a weak hand, may spring up and bear fruit an hundred fold. A missionary, in my humble opinion, is much needed to itinerate among these people, to break to them the bread of life. He would find within a semi-circle, having Cape Palmas for its centre, and a radius of thirty miles, a population of forty or fifty thousand souls; and no people in the world, so far as human foresight goes, would be so ready to receive the gospel of Jesus Christ.

Constantinople.

EXTRACTS FROM THE JOURNAL OF THE MISSION.

[Continued from p. 202.]

Visit to an Armenian Family—The Plague.

September 20, 1836. To-day Mr. Goodell with his family removed back to Pera from Orta Koy. Mr. Dwight, who is to remain a few days longer in the country, went with Mrs. Dwight and the children to call on an Armenian family in Orta Koy. We found here the parents and five interesting children. One of the first things we saw in the house, was a copy of the new Armenian spelling-book, printed at our press in Smyrna, and we were happy to learn, that two of the daughters are learning to read.

Our friend H. took occasion to talk very freely and very affectionately with both parents and children; I hope with good effect. He said to the parents, "These children are the gift of God to you, and you are responsible in reference to them. God expects you to take a great deal of pains with them, to teach them his word, and to train them up so that they may be true Christians, and be prepared for his kingdom. They are

now like a small sprout or twig, which you can bend whichever way you please, (the father is a gardener,) but if you suffer it to grow crooked for some time, it will most likely always be crooked; and you can never afterwards, by any pains and labor, straighten it." The father is rather fond of money, and we took occasion to shew him that a portion in this world merely, would be a curse to him, and to exhort him to lay up his treasure in heaven. This same man, the other day, at the house of Mr. Dwight, said, "I am a great sinner." Mr. D. replied, Jesus Christ, our Savior, is always near, and always ready to save. "Yes," he quickly answered, "he has saved you, and now it is my prayer that he may save me also." This same individual has a son in our high school.

In returning home we met an Armenian, a stranger, who was engaged in earnest conversation with a boy, walking by his side. As he passed, we heard distinctly the following sentence from the man to the boy. "It is appointed unto all men once to die, and after that the judgment, so says the holy gospel." They had now passed beyond hearing, but to hear thus much of their conversation was truly pleasant.

While in the country, we were several times invited out on the Sabbath, which we invariably declined. Mr. Goodell answered the invitation in the following way,—I cannot go out, for I am always engaged at home on that day.

Q. But what engagement can you have on Sunday?

A. It is my most busy day. I am then working for eternity, and I had rather have any other day broken in upon than that. I find it short enough at best.

It seems better to place the subject in this light than in any other. To say, we cannot go out, because it is the Sabbath, would give them the impression that it is a mere ceremonial concern, and that after all we are as bigoted and superstitious as the rest of them, or even as the Jews.

Oct. 5. The plague is now spreading in various directions, and becoming somewhat alarming. The family of our assistant H. has removed, in consequence of the disease, to a distant and healthy quarter of the city, called Topee Kapoo. This interrupts his usual visits among his friends; but already we can see that the Lord has brought good out of what appeared to us to be evil. He has found access to some individuals in that hitherto unexplored quarter of the city, to

whom the truths of the gospel appear new and wonderful. The first evening, he spent at the house of a relative, and found the females of the family, with some from abroad, playing at cards. This is a very common amusement among them. H. said to them, "Why do you spend your time thus? What advantage does such a foolish thing bring to you? Would it not be much better to spend your evenings in reading and learning the word of God?" They replied, "We do not know how to read, neither have we any body to teach us." H. "I will do what I can to assist you, if you will agree to put away these cards."

The cards were immediately laid aside, and they all gathered around H. as he read to them a portion of the word of God and explained and enforced it. Some of them were affected, even to tears; and five young girls present resolved to begin to learn to read immediately, in order to be able to read the Scriptures.

7. To-day the Armenian department of our high school was dismissed on account of the plague. The Greek department was dismissed last week. Two Armenian boys came yesterday from families where the plague exists, and we could not continue our school without greatly exposing all the pupils and ourselves and families too.

This terrible disease, the scourge of Mohammedan countries, which makes its regular annual visit to the capital, and to other cities and parts of the empire, presents an obstacle to missionary efforts that is little thought of and can hardly be appreciated at home. You must bear in mind that it is the general and almost universal belief of the Europeans, that this disease is communicated by contact only; and on this principle every body acts as soon as the plague makes its appearance. We speak now of the Frank population, though it may be added here that the native Christians, and more recently the Turks themselves, are beginning to act upon the same principle. Among the Europeans, as soon as the plague commences, the females and children are confined almost entirely to the house. No servant is permitted to place his foot in the streets. Articles of provision are brought to the door by some person from without, paid for the purpose, and every thing of this sort that will not be injured thereby is passed through water, before it is received by the family. No letter, note, or paper of any sort is taken without being thor-

oughly smoked. Social visits are in a great measure suspended; and if a visiter is ever received, it is on condition of his stepping into a smoking box placed near the door in each house, and being thoroughly fumigated, and then he is permitted to take a chair in an uncarpeted room that has been stripped of all its susceptible furniture, and at a distance from the members of the family. When the male members of the family go forth into the streets, they are armed with walking sticks, and carefully avoid touching any person, lest they should thereby receive the contagion. They are often, also, shielded by cloaks made of oil-cloth, which are supposed to be unsusceptible of the contagious matter. When they return to their families these cloaks are thrown off and they are fumigated; and if there are several male members of a family who are in the habit of going out daily on business, the usual table linen is dispensed with, to diminish the chances of taking or spreading the disease.

Now we would not be understood as expressing any opinion as to the correctness of the principles on which these precautions are taken in time of plague. It belongs not to us to decide whether the disease is communicated wholly by contagion, or partly by contagion and partly by atmospheric infection. This question has never yet been satisfactorily settled, and while it remains in doubt, we cannot do otherwise than act on the supposition that it is contagious. Our families, our children, our duty to ourselves and to God requires this. Many of our operations, therefore, however successfully advancing, must be suspended when this disease makes its appearance. Our schools must be closed, our visits to the people stopped, and theirs to us very much interrupted. Now it may often happen that we have made a successful and promising beginning of some new plan of usefulness, when this terrible scourge comes down upon us in all its fury, and our hopes are completely frustrated. During the present year our free intercourse with the people must be interrupted many months. We continued the high school for some time after the plague began to rage, taking the precaution of fumigating each boy as he came; but we were obliged to desist, as we have informed you, by the appearance of the disease in some of the families to which our pupils belonged; and now no one can predict how long it will be before we gather again the same number of boys together. You must

feel with us, that to be interrupted in our active labors among the people, three, four, or six months in the year, is a very serious obstacle, and one which places your missions in Turkey in a peculiar light, and calls loudly upon Christians at home for their sympathies and prayers.

The plague has visited this capital every year, regularly, since 1820, though with different degrees of malignity and of continuance. Previous to that year its visits were only occasional. During the present year, it is agreed on all hands, it has been peculiarly destructive. The oldest residents here say that in no year has it been so bad since 1812. Numbers we will not state, for the absence of all official reports renders every estimate extremely uncertain.

Do you ask, In such a state of things do you not find a residence at Constantinople extremely uncomfortable? We would answer, that it has never yet entered the mind of any one of us, that we know of, that we ought on this account to abandon this mission. No, by no means; nor are we at any time distressed with personal fear on account of the plague. You would be surprised at the peace and quiet and comfort of our families at such a time, partly owing, no doubt, to our having become accustomed to such a state of things, and partly to the belief that actual contact only can bring the disease among us; but last and not least, we would mention the sustaining grace of God, which we hope has been our support in times of distress. We feel truly that we are called upon to carry our lives in our hands daily. That we have hitherto been kept is from the Lord alone. He has preserved us from pestilence that walketh in darkness, and from the destruction that wasteth at noon-day. Though a thousand have fallen by our side, and ten thousand at our right hand, yet it has not come nigh unto us.

H., one of our Armenian assistants, had a meeting last evening with fourteen Armenian girls, at Tope Kapoo, most of whom he is now instructing to read. They wonder exceedingly at the doctrine of the Lord, having heretofore lived in great ignorance of the gospel.

Greek College at Halki.

13. Yesterday Mr. Dwight went down to Halki, one of the Prince's Islands, accompanied by two of our native assistants, to visit the Greek college. The principal, Mr. A., had requested this visit, in order to gain some information

as to the use of some new philosophical apparatus he had received from France. This school was established about seven years ago, by some of the wealthy Greek merchants of the capital, and all the pupils may be said to have commerce in view as their profession. There are at present seven teachers, and somewhat less than one hundred scholars belonging to this establishment. The studies are, Ancient Greek, French, English, and Italian, besides arithmetic, geography, algebra, geometry, trigonometry, physics, rhetoric, etc. The philosophical apparatus is not yet complete, though an extensive one is ordered; and if one can judge from what has already been received, it will be a truly valuable apparatus. The buildings are large, airy, and commodious, having been erected and for many years used as a monastery. There are in all from seventy to eighty rooms. The pupils all live within the walls, and are permitted to go home only in time of vacation. It was no unwelcome memento of days long since gone by, to hear the college-bell calling the reluctant, half-sleeping student to morning prayers. The teacher of English is Mr. Prassus, a Greek gentleman, who received his education in part at Amherst College. Mr. Abraham is a man of enlarged and liberal views, and of extensive acquirements. He is emphatically a self-taught man. Through him we learned that the recent efforts of the Greek ecclesiastics, to put down the new school system were first directed against his school. As soon as he learned that the school committee appointed by the patriarch were intending to interfere with the arrangements of his school, he informed the directors that the very moment any member of that committee stepped his foot within the walls of these buildings, for the purpose of dictating as to the studies, books, or any thing else, he should immediately resign. The directors tried in vain to persuade him to yield to the committee, and he expressed the same determination to resign to the counsellors of the patriarch. Neither he nor his school have been molested, although he was the first one they threatened.

Nestorians.

LETTER FROM DOCT. GRANT, DATED AT OORMIAH, OCT. 18, 1836.

THE paragraph from a letter of Mr. Perkins, inserted at page 221 of the last num-

ber, was dated November 10th, nearly a month later than the extracts which follow.

Visit of two Princes to Oormiah and to the School.

Early in the morning of the 15th of last month, the governor sent a polite invitation for me to accompany him to meet their highnesses, Karaman Meerza, and Melik Kassan Meerza, who were on their return from the expedition against the Ravendoose Kurds. The former is own brother of the present king, and at the head of all Aderbijan; and the latter is a son of the late king. An event of so much importance, as their approach to the city was considered, created a great sensation among all classes, and thousands crowded the highway to pay their respects, I had almost said their devotions—so great was the parade and so different from any thing in our republican land. The party of the governor proceeded about four miles, when we dismounted to pay our obeisance, and I was introduced to the princes. For more than two miles the road was filled with their train and baggage, and the whole distance on our return was lined with the inhabitants of the city and surrounding villages, mostly formed into companies according to their rank and circumstances. First the moolahs, than the khans, with their numerous retinues, bands of music, with a train of camels carrying large drums, dancing girls and boys, etc. As we entered the throng of the common people, sheep were sacrificed,* and their heads thrown under the prince's horse, as a token of entire submission, intimating that their own heads were equally at his disposal.

I was agreeably surprized to find in the suite of Karaman Meerza a young Italian who speaks the English language. He immediately informed me, that he had been directed by that prince to visit Mr. Perkins and myself, and request permission for Melek Kassan Meerza to visit our school, of which they had heard. We were presently joined by this latter prince, who repeated the request in person, making many inquiries respecting the number of our scholars, the studies they were pursuing, and whether the boys were Mussulmans or Christians. I remarked as an obstacle in the way of his visiting the school, that Mr. Perkins was absent on account of his health, and the boys were dispersed

in their respective villages, He said that was no objection, he would give a firman commanding the boys to be collected, and men to assist in bringing them together.

I, of course, declined his offer of the firman and soldiers, as being unnecessary; but promised to assemble the school. The next Tuesday, 20th, being the day agreed upon, the approach of the prince was announced at eleven o'clock, A. M. He came attended by a large retinue of servants and citizens. A company of *strashes* with long whips going before to clear the road. But, unlike other visitors of rank, he permitted but a single servant to enter our court. Forty of our scholars were assembled, and went through their exercises with so much propriety, as to draw forth the unqualified commendation of the prince, who encouraged them to learn the books of their own language, and then learn the language and literature of the English, promising to procure them good situations in the army or elsewhere. He expressed a wish that more of the Mussulmans should come under our instruction, and learn our literature and sciences, particularly medicine.

After visiting the school he dined with us, and remained until near evening, conversing upon the institutions, arts, and sciences, and (to a Persian) wonderful achievements of the Americans, and other enlightened nations. But to him, these were not entirely new topics. Beside a familiar acquaintance with the French language, he possesses a better knowledge of European manners and customs than any other oriental I have seen. He dresses entirely in European style, and is a friend to their improvements.

What effect his report of our operations had upon Karaman Meerza, you will see in the sequel. That his visit and the marked attention with which both he and Melik Kassan Meerza treats us will contribute to gain us respect in the eyes of all classes here, will appear sufficiently evident, if you are aware of the fact that a Persian prince never condescends to enter the house of one of his subjects, however high in rank. The governor of this province, though a man of very high family, and a connection by marriage of the royal family, is not even allowed to sit down in the presence of these high dignitaries. While the prince was with us, several high moolahs visited Karaman Meerza; and, after informing them that they had seen the train of his brother at our gate, observed, "You

*The same term is used as that applied to religious sacrifices.

princes never condescend to enter our doors, and now that you visit the Christians, our religion is at an end."

Soon after I visited Karaman Meerza, taking with me, agreeably to his request, two of my students in English, Mar Yohanna and Meerza Asad Uollah. The next morning he took his departure, but not till he had sent us a firman commending our labors and ensuring us protection. The following is a translation of the firman, which bears the seal of the prince and his two secretaries.

"The command of his highness is:—Whereas the very honorable and respected gentlemen, Mr. Perkins and Mr. Grant, at Oormiah, are attending to the education of the people, and render the people useful by teaching them European science: the grace of our excellency and highness having become favorably disposed toward them, we order and command three soldiers to their safety, during this harvest season and onward, and in accordance with this grace, we command that they shall be honored, and have occasion to praise our beneficence.

It is our command that the respected and noble lord, Nadshaf Koorly Khan, governor of Oormiah, shall take care to protect them in every respect, and he shall give to each of the three soldiers, the guard of their safety, twelve *tomons* (\$30) wages, and never shall he neglect it. It is ordered that the trusty secretaries arrange and execute the sum of this blessed command.

Written in the month of Jamidiasam, in the year 1252."

This evidence of the favorable disposition of the prince, whose authority and influence in northern Persia is hardly second to that of the king, is the more valuable from its having been quite unsolicited. We know "it is better to trust in the Lord, than to put confidence in princes;" but if he will make them to "rule in judgment," and be "nursing fathers" to his church, we will rejoice and give thanks for it.

Danger from the Opposition of the Moolahs—Object of the Mission.

Oormiah, being situated near the border of Kurdistan, has come less under the influence of civilization, than many other parts of Persia, which have been under English influence. It has also been characterized as the resort of thieves and robbers. But the mission has less to fear from the banditti in Persia, than from the conservators of the religion of the false prophet, whose jeal-

ous eyes are ever awake to prevent the propagation of a better faith. As an instance of the authority which they sometimes assume in support of their cause, I will refer to the case which has been mentioned before, of a Nestorian girl who was carried off to the harem of a Mussulman. The English ambassador interested himself in the affair, and had her brought with the criminal to Tebreez. The emeer Nezam who had cognizance of the case, promised to send her to the ambassador's house, that she might, unrestrained by fear, declare whether she was yet a Christian, or had embraced the Mohammedan religion. The Mustakeed, or head moolah, hearing of this, sent a letter to the emeer, declaring under an oath, that if such a thing was allowed, he would raise a mob, and put to death every Christian in the city. It was under similar circumstances, that the Russian ambassador, his suite, and family, a few years since, fell victims to the infuriated populace of Teheran, under the guidance of the moolahs. Whether the hand of persecution will ever be permitted to disturb our labors here, is known only to the great Head of missions, in whose hands are the hearts of all men. As yet, he has suffered no one to molest us or make us afraid, and has given us repeated instances of the favor of all classes of people, particularly the poor.

In a joint communication from Mr. Perkins and Doct. Grant, dated October 25th, the following view is given of the object which the mission proposes to accomplish, and the means which are in use for this purpose.

We fully agree with you on the importance of directing our attention and efforts to the Nestorians, with a view to raise the whole mass. We never forget that we are missionaries to the Nestorians. It is matter of joy and thankfulness to us that we are such, so incomparably more encouraging is the prospect of usefulness among this people, than among any other we have seen in Persia. The means we are using, to affect the mass of the Nestorians, are the daily instruction of the seven ecclesiastics in our families, familiar intercourse with the members of the teachers' school on our premises (about fifty in number), and their frequent religious instruction, the free circulation of the Scriptures, the establishment of schools in the villages as fast as practicable, and visiting among

the people to the full extent which our time will allow. We hope much from the almost sixty Nestorians collected on our premises. They come directly under our influence. Many of them are ecclesiastics, two are bishops whose word is law. They are from all parts of the province; and through them as arteries, we hope the influence of your missionaries will by and by reach every village, hamlet, and human habitation in the nation. The press, as you are aware, will give great facility and efficiency to our operations.

Broosa.

JOURNAL OF MESSRS. SCHNEIDER AND POWERS, DURING AN EXCURSION TO KUTAIEH.

Villages and Country on the Route—Kutaieh.

October 31, 1836. Left Broosa for Kutaieh. In two hours we left the beautiful plain of Broosa, and for four hours rode over a rough uneven soil, better suited to the pasturage of goats, of which we saw great numbers, than to cultivation, especially among an indolent people. Then entering an extensive and fertile plain, anciently called Modra, in two hours more, eight hours from Broosa, we reached the village of Yeni Goel, (New Lake). This plain is about sixteen miles by five in extent, having Mount Olympus on the south, and a high range of hills on the north. Yeni Goel, situated near the centre of the plain, and surrounded by luxuriant fields and gardens, contains between five and six thousand inhabitants and seventy shops, and is a market-place for the neighboring villages.

Nov. 1. Our ride to-day lay over Domallitch dugh or mountains. This is a branch of the general range forming the northern boundary of an extensive table-land in the interior of Asia Minor. The noble forests of oak and beach on the north, and of yellow pine on the south, attracted our notice, and as evidence of their superior quality, large quantities of the oak, by order of the government, and for a small compensation, are cut and transported by the poor villagers to Ghemlik for ship building; the tedious transportation of which we had abundant opportunity to observe. We were six hours in ascending the mountain, but much less in descending. We saw no wild bird or beast, nor traces

of any, except here and there a spot of earth newly turned up by the wild boar. We arrived at Tchukurdge, ten hours from Yeni Goel, in the evening. Our apartments soon became crowded with the simple natives, who flocked in to see their wonderful guests, and by their inquisitiveness and fixed gaze, showed how highly they prized a call from the inhabitants of the *new world*. In fact they honored us with their company till we were obliged to give them to understand that rest to the traveler was as necessary to us, as provisions and company.

2. The light of the morning enabled us to survey our accommodations and the village generally. This village contains between four hundred and five hundred inhabitants. The houses are nearly all built after one model, and with the exception of two very inferior mosques, nothing occurs to break the appearance of uniformity.

Taking leave of these, if not barbarous, at least ignorant, degraded, and miserably poor people, who nevertheless showed us no little kindness, we rode two hours and a half, through an elevated range of pine woods, called "Robber's mountain," as also a valley contiguous called "Robber's valley," from its having been a favorite haunt for robbers, till the present Sultan claimed their forests, and drove them from the scene of their iniquity and bloodshed. The remainder of this day's ride was through a cultivated, undulating tract of country.

Reached Kutaieh, ten hours from Tchukurdge. Slept in a khan. Were afterwards kindly entertained at the house of a Greek merchant. This city is situated at the foot of a high range of hills on the south, commanding a pleasant view of an extensive plain on the north, and occupies the site of the ancient Cotyeeum. It is furnished with good water from the neighboring hills, by means of earthen aqueducts. Its streets, as elsewhere in Turkey, are irregular, filthy, and badly paved. The houses, being two stories high and furnished with glass windows, contrast to good advantage with the surrounding villages; but their frail crumbling materials and irregular construction by no means strike one pleasantly whose recollections are fresh from America. The city contains a considerable number of mosques, nine public baths, and six khans. On a small but high hill, commanding the whole city, stands the ruins of an ancient castle, said to have been built by the Genoese. It is fast disap-

pearing. The climate is said to be fine; but being situated on the elevated tableland, is cooler than Broosa or Constantinople, although farther south. No diseases are prevalent, except that colds are somewhat frequent, and the plague often prevails here as at other places. The plain of Kutaieh is productive in wheat, barley, etc. Its pears and cherries are celebrated. Still in the variety and quantity of its fruits and vegetables it is not superior to other places in the country.

It should have been mentioned, when speaking of the old castle, that the pasha has assumed the right of ownership to all on the premises, and has opened a vault never before opened since the country fell into the hands of the Turks, and taken from it an entire coat of mail, various implements of war, and an iron chest filled with books, probably the records of the Genoese. A small decayed building within the castle, was pointed out to us as the church of that people.

Population—Schools—Religious Condition.

The city is the capital of a province of the same name, which, together with two other provinces, is under the government of a pasha, who makes this his residence. From numerous inquiries we found the total amount of population to be about 60,000. According to the best information we could obtain the Mussulman population amounts to 55,000; the Armenian, of whom seven or eight hundred are Catholics, to 3,000; and the Greeks to 2,000.

We visited the Greek and Armenian schools and churches. Both Greeks and Armenians have entirely lost their national tongue. All speak the Turkish, but continue to read the ancient Greek and Armenian languages in churches and schools. In both churches the Scriptures and the liturgy are read in languages as unintelligible to hearers and readers too, as the Latin or Hebrew. So far as we could learn, the only intelligible thing read in any church in Kutaieh, was the "Lives of the Saints," in Greco-Turkish, in the Greek church, and a very few Greco-Turkish Psalters and New Testaments in the school. Every thing else is in an unknown tongue. As if it were more important to be acquainted with the biography of a few uninspired men, than with the whole canon of revelation, which holy men of

old spake as they were moved by the Holy Ghost.

The Greeks have one church, a new, spacious stone building, in good style, adorned as usual with pictures, and three priests. The metropolis, or residence of the bishop, and answering somewhat to the parsonage in America, is also a new and good building. In one of the rooms, is a young priest employed as Hellenic teacher. He had only four or five pupils and those young lads, who were attending to the very elements of Greek. The teacher's library is quite respectable. In another room a painter was employed in preparing additional pictures for the church. The one then in hand was the size of a table, representing Christ as the vine, the disciples as the branches, and the Father as the husbandman. Christ occupied the centre of the canvass, the disciples were arranged on the right and left as branches of the vine, above was the Holy Ghost, and at the head of the picture was the "likeness" of God the Father. Some skill was displayed in certain parts of the execution, and we viewed it with mingled emotions of applause and pity. But our feelings were shocked to behold God the Father represented in the likeness of a grave old man, with a fair countenance, gray hair, and long gray beard, neatly combed and dressed, clad in the garments of men. Alas! is this a christian church, we spontaneously inquired? Or is the second commandment stricken from the Bible of these Greeks. The painter informed us that such a painting, greater or smaller, is found in all their churches; and that without it the liturgy cannot be read.

We were next conducted to a school of from 100 to 150 scholars. The teacher received us pleasantly, and with much apparent cordiality. He knows nothing of Greek, except the character, and his whole business is to teach the mere reading of a language which he does not understand. He confessed his ignorance and that of the people generally, and expressed a strong desire that a competent instructor should be sent to them. The teacher would have us to understand that the school was Lancerian; but we saw no indication of its possessing that character, unless it were in the teacher's using a rod upon the back of a monitor, and he in turn, while writhing under the smart, doing the same to each member of his division impartially.

The Armenians have three churches, two of which are large and respectable,

the one quite ancient, the other new, and the third small. All furnished with pictures of course. The Armenian school contains from 100 to 120 pupils. The teacher received us with much civility, conversed freely, and deplored the low state of learning among the people. His pupils read and write; a few specimens of their writing were very neat. In writing, they use not their own character, but the Turkish language. Three or four were studying Armenian grammar and arithmetic. But here, as among the Greeks, both religion and learning have been buried in one common grave, and a dead faith and an unknown tongue, fit associates, walk hand in hand in church and school. We sent the teacher a geography and spelling-book, the latter printed at Smyrna. He once called on us, and said his "love for us since our first interview had burned him up." He conversed with much interest respecting the condition of the people, and the means of their improvement, expressed the highest approbation of the spelling-book, and made many inquiries as to the best method of teaching, and the like. He took leave of us with many expressions of gratitude for our visit.

During the four days we spent in Kутаих we had much conversation with school teachers and others on moral and religious subjects, as well as on the subject of education. We were never in want of a theme. Every thing about us, the newspaper with which we passed a leisure moment, the pen and paper with which we wrote, the cup which we refused to put to our lips, the Bible which we drew from our pocket, all furnished matter for the most practical conversation, whither in the log hut, the khan, or the family dwelling. The weightier matters of the law, judgment, mercy, and faith, we often had occasion to explain and enforce.

Messrs. Schneider and Powers close their journal with the following remarks.

It is our decided opinion, that it will become an important duty of this mission to itinerate considerably in the interior. The advantages of such a course to us appear many.

We have also been led to a strong conviction that a series of small popular books, say on geography, history, or biography, would be in the highest degree useful; a series of books which should not only communicate important information, but also be eminently suited

to awaken the mind, and excite a thirst for knowledge is a great desideratum.

Syria and the Holy Land.

LETTER FROM MR. J. L. THOMPSON,
DATED AT LARNACA, IN CYPRUS, NOV.
18, 1836.

THE history of the mission on the island of Cyprus may be gathered from pages 398 and 446, vol. xxxi; and 352 and 420 of vol. xxxii. Mr. Thompson joined the mission about a year previous to the date of his letter.

Schools—Favorable Intercourse with the Ecclesiastics.

In the spring we removed our Lancasterian school in Larnaca into a large and airy upper room, finely fitted up, and it has had on its list ninety-two scholars, and an average of fifty attending through the most unfavorable season. In the course of the summer, we completed the repairs and the furnishing of another beautiful school-room, in the Scala, or port of Larnaca, and a Lancasterian school immediately went into operation there, with sixty children, one half of whom were girls. We visited Limasol, Lefcara, and some other places, during our absence in the country in the sultry season, to promote the objects of our mission. We have distributed Bibles and tracts so far as we have found persons able to read, and we have at all times ourselves held free intercourse among the people, taking special pains to cultivate the friendship of the bishops and other ecclesiastics, and we have sometimes broached the subject of a high school to distinguished individuals. Indeed with our, as yet, limited acquaintance with the language we did all we could.

But see now how our confidence in God has been rewarded. You are aware perhaps that the archbishop of Cyprus holds a relation to the Greek patriarchs different from that of his fellow officers of the same title. He is in some measure independent, a prince among the princes of the eastern church. Nevertheless the opinion of the head patriarch at Constantinople would have much influence with him. His residence is at the capitol of the island, Nicosia, which is about seven hours from Larnaca. Since the arrival of the missionaries within his jurisdiction, he has been fully

and correctly advised of all our proceedings by various means, and so far as he has manifested his views, especially in the earlier stages of the mission, by letter or interview, they were friendly and favorable. But there has been no direct intercourse between him and the missionaries for some time past. We only knew by report, that he had received certain circular letters from the patriarch at Constantinople.

By Mr. Ladd we obtained a more specific knowledge of the opposition which had been commenced against American and other missionaries, against the schools and books in Greece, Asia Minor, etc. And now the clouds seemed to be approaching us, and to darken all our missionary prospects among the Greeks. We knew not but that, like Mr. Jetter, Church missionary at Smyrna, we too should be obliged to say to them, "Seeing ye put the gospel from you, lo! we turn to the Mohammedans."

But anon the clouds are dispersed, light shines on all our paths, and we find ourselves advancing with joyful steps. On the third instant, Mr. Pease, the senior missionary of Cyprus, paid a visit to the archbishop at Nicosia. That visit was timely and eventful. He was relieved with shyness and suspicion, but dismissed with the confidence and goodwill of the ecclesiastics at head quarters. He thinks they considered his visit as intended to hold out the olive branch. It certainly led to the satisfactory explanation of all matters connected with our objects and operations.

Luke Zenocrates, an intelligent Greek, whom I had recovered from the ocean to be a teacher of his countrymen, was taken along by Mr. Pease, with a view to his being established in a school, should an opening be found. He was particularly serviceable to us on this occasion. The monks at the monastery examined him very critically about the Americans; and he assured them that in all the time he had been with us, from Smyrna to the present, on board the vessel, journeying through Palestine, living in missionary families, etc., he had never, in a single instance, witnessed any thing like a desire to pull down their church, but only to benefit it. He told them of his "confession" to the patriarch at Jerusalem, and the patriarch's counsel to him, to go with the Americans, for they were good men. There is little doubt but that the sanction of this high dignitary had a good deal of influence on the minds of the monks,

who had before stood aloof from us, or rather had opposed us.

Circulars from the Patriarch—Necessity of Caution.

However, notwithstanding the good understanding, and the cordiality which resulted from Mr. Pease's frank, open-hearted interviews, some things were disclosed to him which seemed to threaten the prosperity of our cause. The archbishop acknowledged that he had received a letter from the patriarch at Constantinople, requiring that the schools should be broken up, and the books not received by the people; and the teacher of his Hellenic school in the convent was at the same time appointed to examine our books. But further than this, he informed Mr. Pease that he was waiting to receive another printed letter from the patriarch, which should contain a firman from the porte, empowering the ecclesiastics of the Greek church to make use of the civil arm, if necessary, in order to remove the missionaries, and their presses out of the country. He gave Mr. Pease a copy of the first letter, and promised to send him a copy of the second as soon as it arrived.

Matters standing thus, Mr. Pease judged it not wise to make any efforts towards getting up a school at Nicosia, nor to push on school operations in other places at present. He was enabled to tell the archbishop that a high school of ours had just gone into operation under Mr. Themistocles at Larnaca, and that he himself was about going to Greece to obtain farther information, and means for establishing it on a broad and firm basis. This struck him like a thunder-clap. That such a man as Themistocles has confidence in us, and takes hold of this thing now seemed to inspire him with different feelings. Mr. Pease left an "offering" of books, slates, etc., for the archbishop's two schools there, and parted from them with a hearty shake of the hand.

The reception of brother Pease at Nicosia was soon noised all over Scala and Larnaca, and a change in the countenances of many was apparent. Luke too could not hold in, but told every body what he had seen and heard. Our schools immediately received considerable accessions. As for Mr. Themistocles, he began the first day with seven scholars in Greek, and the number has increased to fifteen. Still the startling facts obtained at Nicosia seemed to bid

us lie quiet for the present, and wait the farther indications of Providence before we took any new steps.

General Aspect of the Mission.

But how have our prospects changed! Hope again brightens for Cyprus. The word of God is no longer bound. To his honor be it recorded, the archbishop has said, Let the light shine on 75,000 Greeks of Cyprus.

When Mr. Pease was at Mr. Themistocles' school to-day, he learned that the eparch of this diocese has two boys, relatives of his, whom he wishes to send to our high school. He is the same who said to us at Limasol, "The Lord render to you for what you have already done a hundred fold more in this present time, and in the world to come life everlasting." He likewise heard that the scribe of the governor of Cyprus, at Nicosia, a worthy Greek, had two sons whom he wished to send. And while the messenger was yet speaking, another came in and wished to see Mr. Themistocles and Mr. Pease. He was a respectable merchant of Larnaca, and had just come from Nicosia. He bore a special message from the archbishop and the demogerontes of all the Greeks of Cyprus, to this purport, That they were pleased with Mr. Pease's operations, and wished him to go on with them, and not be troubled at any remarks which had been made by the disaffected at Nicosia, or that might be made.

Thus, you perceive, the Lord is prospering our infant mission, and that while schools are stopped in Broosa, Smyrna, Syra, etc., and books burned, the door is thrown wide open to us in Cyprus. We mean to make what use we can of this favorable state of things this winter.

I intend to go early with Luke to Limasol, where he will doubtless now be received, and revive the Lancasterian school there, which has for some time been without a teacher. After this, as I have opportunity, I mean to prosecute in the towns and villages adjacent the work of tract and Bible distribution. I ought to have added above that the teacher before mentioned as having received appointment to examine our publications, has performed his task; and, in opposition to the chief committee at Constantinople, he pronounces them all to be good books. He is now on our side. And I might still add that this is the opinion, so far as has come to our knowledge, of all the respectable laymen in the island.

Our station seems now to be established, and to be very promising of happy results to the people. The accession of Mr. Ladd to our number was opportune, and fills up a department which wanted a man. Upon many high places of Cyprus, whither deluded men in multitudes annually resort on the festivities of different saints, might the leaves of the tree destined for the healing of the nations be cast, and borne thence, when they return, to all parts of the island, exerting their salutary influence. You will join with us in praising God, that he has inclined the heart of the archbishop to set a better example to his ecclesiastical compeers, and consult the good of his large flock. And may we yet see the 75,000 Greeks of Cyprus enlightened and sanctified, and at no distant period sending forth their Barnabases, like the primitive church, on errands of love to their brethren who may still lie in the darkness of ignorance and moral death.

JOURNAL OF MR. W. M. THOMSON AT
BEYROOT AND ON MOUNT LEBANON.

High School—Sabbath School—Wedding Scene—Locusts.

December 9, 1835. I have been much engaged for some time past in preparing my house for the reception of boarding scholars, and this day began to receive them into my family. My convictions of the importance and even necessity of a high school, with provision to board and maintain at least a part of the scholars, have been deepening ever since I joined the Syrian mission. Blessed be God, I have lived to see it commence. My fervent prayer for it and my strong hope concerning it is, that through the divine blessing it may prove a fountain of life to the perishing millions who speak Arabic throughout Asia and Africa.

20. The wealthiest and most influential Jew in Beyroot is very anxious to have his son admitted to our school; but, besides his being too old to meet the regulations of the school, he wishes to pursue studies too far in advance of the other scholars. This family is in a very interesting state of inquiry on the subject of the christian religion. The daughters attend Mrs. Smith's female school, but retire, however, before the closing religious exercises.

24. After Arabic sermon this afternoon, I invited Tannos and Elias Fuaz to come in the evening and assist me to

conduct a special prayer-meeting with the boys of the boarding-school. The exercise was deeply interesting and I believe profitable. Tannoos gave a solemn and affecting exhortation. His remarks about death, eternity, heaven, and hell, and the necessity of a new heart and holy life were listened to with fixed attention. Oh, that these bright faces and bright eyes may soon beam with love to God and love to man, and these active minds be consecrated to the cause of Christ.

I saw the eldest daughter of our Jewish friend at the Sabbath school to-day. She had her New Testament and took part in all the exercises of the school. This is the first case of the kind, and more than I had expected. Her eldest brother is quite serious. He attended our communion service the first Sabbath of this month, appeared thoughtful, and professed himself much pleased with what he saw and heard. May the Lord guide them all into the truth. Mr. Nicolayson preached in our English chapel to-day a most excellent sermon from the text, "As I live, saith the Lord, I have no pleasure in the death of the sinner," etc. The audience was unusually large for Beyroot, and very attentive.

31. Gave an address to the Arabic Sabbath school, and was delighted with the expressive countenances and serious deportment of the scholars. I sometimes feel great confidence that the day of grace and salvation is near. There are several pleasant and encouraging circumstances amongst us. Two or three of our near neighbors have applied for admission to the communion. They are very amiable people, and we hope the Lord has commenced the good work of grace in their hearts. May he perfect his own work, and add greatly to the number of those who truly love his holy name.

Feb. 7, 1836. The past has been a week of painful interest to me. For several months we have had under our instructions a Greek catholic priest. To-day he was seized, by order of the governor, at the instigation of the papal bishop, and hurried away to the mountains, to be tried for his conduct, etc. Though we have no evidence of his piety, we have believed him sincere in his renunciation of popery. If he be persecuted for righteousness' sake, may the Lord give him a mouth and wisdom which none of his enemies shall be able either to gainsay or resist. If he is a wicked hypocrite, may he be led to true

repentance and obedience to the Lord Jesus Christ.

In the midst of life we are in death. Songs of joy and shrieks of woe. The pipe and the harp and the merry dance and the lamentations of sorrow distract the ear with mournful discord. The beautiful daughter of one of the oldest friends of the missionaries was married on last Sabbath. I, of course, did not attend, although invited, and it would have been extremely interesting to witness the ceremony. Both parties are wealthy, and the connections numerous. About an hour after dark the procession set off to bring the bride. It was very long; and as every person held either a blazing torch or a lighted taper, it was really beautiful, especially while winding through the thick mulberry orchards. It was ludicrous too. There was noise of every kind, from rattling drum, and squeaking fife, and roaring gun, and whizzing cracker, and the loud hal hal of boisterous youth, while in softer strains the singing women chanted their flowery epithalamium to the tinkling cymbal. In a short time they returned with the bride completely veiled, and held on a horse by two men, while two more guided the poor beast, frightened by noise, and bewildered by blazing torches.

This was the outside; what was there at home? The poor old father, who had set his heart on this match, was struck with death that very day. Probably the wedding was the cause of it. Poor old man! He was a bigoted Catholic, though a personal friend of the missionaries. I visited him, but he was speechless and senseless. Around him was gathered the whole company of priests, and the papal bishop was at his side, for he was rich. Pray to the virgin! Pray to the virgin! shouted the bishop in the ear of the dying man. My heart's blood was chilled with horror. This is the only counsel given to a dying pharisee! for such truly he was, extremely self-righteous, and reposing unbounded confidence in the rites of his church.

During the past month we have enjoyed the society of Mr. Nicolayson, and a series of meetings has been held, the design of which was to elevate the standard of piety amongst ourselves; and a similar effort has been made with the native members of our little church. These meetings have been much blessed to all the members of the mission. I believe all feel more deeply than before the need of the Holy Spirit's presence

and power amongst us; and are more disposed to make vigorous efforts for the immediate conversion of perishing sinners around us. My own mind has been much affected by the death of our old friend, mentioned above; and his is not the only case where persons long associated with us, and enjoying our instructions, have passed down to the grave in total darkness, without exhibiting the least change of character, or affording any grounds upon which to rest a trembling hope of their salvation.

Referring to an excursion of Doct. White-ly (an English physician and friend of the mission at Beyroot,) to Damascus and Palmyra, Mr. Thomson gives the following account of the means adopted to prevent the ravages of the locusts. Mr. Champion, the reader will recollect, at page 146 of the April number, mentions the employment of soldiers for the same purpose, in the country of Diagaan.

The doctor informs me that on their return they met the pasha at the head of his army marching to meet the locusts! This is the most benevolent and useful war that he has ever waged, and as usual he has proved altogether victorious. This destructive insect made its appearance in countless millions on the borders of the desert. As soon as he heard of it, the pasha set off to meet them while they were young. They take them before they can fly and kill them by thousands of bushels. He has succeeded in rescuing the country from desolation, and for once deserves the thanks of his oppressed people.

Removal to Mount Lebanon—Death and Funeral of the Emeer—Greeks.

The extracts which follow were written at Brumannah, a village on Mount Lebanon. The Maronites, by whose intolerant spirit Mr. Thomson was so much incommoded, are a nominally christian sect, which has been for six or seven centuries closely connected with the Romish church. They reside principally in the villages on Mount Lebanon and the vicinity, and have been the steady opposers of the mission from its commencement. [Vol. xxii, p. 126; and vol. xxiii, p. 105.]

May 28. My own feeble health and that of my family determined me to make an earlier remove to the mountains than

is common, and several days ago I came to this place to take a house and make the necessary arrangements. The emeers of the village are Maronites; and although they professed to me great pleasure at the prospect of enjoying our society during the summer, after I left they called the owners of the houses I had rented, ordered them to return the money, and on no account to receive us; threatening at the same time to burn down their houses, and bastinado their persons, if they dared to disobey. The poor people came down to Beyroot quite terrified, to inquire what they should do. The following considerations determined me to insist upon my agreement, and refuse to receive the money back. First, the order of the emeers was contrary to law, a flagrant violation of the articles of capitulation with the Turkish government. Secondly, the order did not emanate from the proper legal authorities, nor were they pleased with it. It came through them from a persecuting patriarch and priesthood. This the emeers were careful to state, both to myself and the consul. They said that as to themselves they would be glad to have us come, but the patriarch had ordered them to use their civil power to keep us out of the mountains, and would excommunicate them, if they did not. To the patriarch we owe no allegiance. Thirdly, the people from whom I took houses are not under the patriarch, but are Druzes, and very anxious that we should live among them, and urged us not to submit to the order. Besides, not more than one fifth of the village are Catholics or Maronites, and all the rest are our friends; but that fifth having the power of the sword in their hands, and spurred on by the priests, wish to rule over the whole town. Lastly, it was urged by all our Arab friends, that if we allowed the priests to drive us out of one place, they would follow us to every other, and thus we could not set foot on the mountains any where. I determined, therefore, to carry the matter through, and sent word that I should insist upon the fulfilment of my engagement. Day before yesterday I came with all my family and the boarding scholars, and have been very well received by all parties. The emeers seem to make a virtue of necessity, and have called upon us for medical advice.

June 1. The old emeer died the day after we arrived, and they have kept up a constant mourning service ever since; and it is to continue for many days to come. To Americans it appears very absurd and is inherently ridiculous, at

least in some of its parts. As all the emeers of the Birt Bellemma, spread over a large part of the mountains, are considered to be mourners, there has been a great concourse, and the villagers are ordered to be present to lament and wail. When a fresh company of relatives arrive, a new order is sent round the village, the people drop their work and hurry off to the palace, all hands to help make a cry. As a performance it was sometimes done pretty well; but generally it was so evidently mechanical, having no connection with the heart, as to be almost insulting. The people go talking and laughing until within the proper distance, when they commence an extemporaneous lamentation at the top of their voices, going round and weeping before each fresh mourner. When a great man arrived, they made a great cry; when one less honorable came, they moderated their grief; and when a youth or inconsiderable person was to be wept to, they would scarcely raise a cry at all. They obviously cried to the living not for the dead. After several days' lamentations, the body, which had been hitherto laid in state, was carried with many ceremonies to the mausoleum erected by the emeers. It was richly dressed, and his pipe and other little conveniences were placed by the coffin. I suppose for his use in the next state of living. The Druzes believe in transmigration of souls, and this emeer had never embraced Christianity. The mausoleum is close to my house, and as all the lamentations are made at it since the body was buried, we have more than is agreeable. The daughter, who is married to the emeer Besheer the Less, did not arrive till after the burial, and it was expected or demanded that she should faint at the grave, which, I am told she performed remarkably well. A light is kept constantly burning in the tomb, for what purpose I have not learned. The only sincere cry is to take place to-morrow, after which the whole village must dress in black and not change or wash their clothes for forty days. This is felt to be very irksome, and some genuine tears will no doubt be shed. In the mean time the people are running all about the country to borrow black clothes. Such is high life in death on Mount Lebanon; not differing very widely, however, at least in spirit, from the same occasions in other countries.

3. I have had several visits from the Greek priest of the village, who is a very friendly but ignorant man. The Greek priests generally have far less

education, and not half the zeal and activity of the Maronites and Greek catholics, and hence the latter are making fearful inroads upon the flocks of the former. Another reason also is assigned, which is more honorable to the Greeks. The catholics yield and accommodate matters very much to suit the taste of the individual they wish to obtain, and are not at all scrupulous about the means employed. The Greeks, however, are much more strict, and will not omit one of their fasts, or make any compromise, to gain even an emeer. Besides, the fasts and festivals of the Greek church are much more numerous and oppressive than those of the catholics; and that large class of persons who care nothing about religion, but as it serves some selfish purpose, are apt to forsake the less honorable and more self-denying, for the more convenient and respectable.

Opposition of the Maronite Patriarch and Priest—Increased Kindness of the People.

5. Our friend, the Maronite priest, is as busy as he ought to be in the best of causes, in the most unprofitable work of annoying us. None of his people are allowed to visit us, to sell or even speak to us. But in spite of all his threats, they do all three. He is determined to carry his point, and compel us to leave the place. This morning a girl of our family came from church in great terror, crying bitterly. The priest had excommunicated her, would not allow her to enter the church, but took her to his house, and terrified her by the most dreadful curser, telling her that she would die without burial, the dogs would eat her body, and devils drag her soul down to hell. He ordered her immediately to leave my house, and threatened the most dreadful anathemas if she refused. Poor girl, she is in great distress, and has absolutely refused to obey the priest. "Why," said she to him, "you allow me to live with the Turks who blaspheme Christ, or with the worst people of the country; and yet you excommunicate me for living with these men who never swear, lie, cheat, or steal; who read the same gospel that you do, and love Christ far more than you. Mr. Thomson read and explained last night the same part of the New Testament which you read in the church the day before." "I confess," said the priest, "that the whole thing originates in the hatred of the patriarch; but then I am under orders and must obey." This has

afforded me an excellent opportunity to explain, especially to the girl, what true religion is, and to preach Christ to her.

Never did I understand before, the intermeddling and tyrannical character of the papal priesthood. They lay their mandates upon both prince and judge, and insolently order them to fulfil their own wicked decrees, while they touch every spring and every wheel in the machinery of private life and social order. But they are in danger of drawing the chords too tight. The people are becoming restive and rebellious. The more the priesthood rage, the more friendly the people become, especially those of other denominations. More of them visit us, and invite us to their houses, often to show their hatred against their oppressors, beg for books, and urge us to teach their children. One woman, who can read and write herself, declares that she will go to Anti Lebanon and bring her grand daughter to be put to school, if we will open one. The children crowd around me when I go out, and frequent the door, often to our annoyance, and almost their only request has been for books. Some wish to purchase them, and as they have no money, bring vegetables, eggs, and fruit. I have held a sabbath school among them separate from the school of the boarding-lads, and hope to have it soon in regular order; and also a common school to be taught by the nephew of the Greek priest. I have already assisted this young man in his undertaking, and if found worthy, shall grant further aid.

7. The Maronite priest has been so violent and insolent in his demands upon the emeers, that they have at last risen in rebellion, refused to go to church, and written to the patriarch to have him removed from the village. In the mean time he has excommunicated them and some of the princesses also. I think it probable, however, that the priest will carry his point, and the civil rulers sooner or later be obliged to submit. At least it would have been so before Ibrahim Pasha subdued and disarmed the patriarch's thousands of bigotted subjects.

All people in this country believe in demoniacal possession, and nearly all wear charms against witchcraft, evil eye, etc. We had a long and animated discussion of the question to-day, in which several Arabs took part in the affirmative, and among the rest some of our own teachers whom we esteem pious. A great many facts were stated, seen by themselves, and others which they as-

sure us we can see any day we please, which are very extraordinary, if true. And the supposition that every body can be deceived in matters so plain, is really as incredible as the stories themselves. The subject deserves more investigation than it has had.

[To be continued.]

China.

EXTRACTS FROM THE GENERAL LETTER OF THE MISSION, DATED SEPT. 8TH, 1836.

THE nature of the labor which the missionaries find opportunity to engage in and the circumstances and prospects of the mission may be gathered from the following paragraphs.

Intercourse with the People—Eye Infirmary—Access to China.

As to direct intercourse with the people, no advance has been made since our last report. In consequence of the prolonged and still necessary exile of the evangelist Afa, and of the restrictions upon foreigners, no public worship in Chinese has been held. The distribution of books also has been nearly or quite suspended for the present, it having been agreed that in our peculiar circumstances it would be unjustifiable to involve others in serious danger, without their own consent, by persisting in the attempt to circulate books directly under the eyes of the spies and officers of government. It may be mentioned that the Chinese youth who was arrested for aiding in the manufacture of foreign books, is still held in confinement in this city, and his ultimate liberation becomes every month more doubtful. In consequence of the books put in circulation during the voyage of the Huron, fresh annoyances were occasioned here. In May of this year, a proclamation was issued by the provincial judge and the treasurer, a copy of which was posted up within a few feet of our door, in which they state the occasion that gave rise to the edict, revive the old law against Roman Catholics, with whom they confound us, and finally they threaten with severe punishment any natives who shall favor and aid the proscribed sect. This edict was called forth by orders from court, which it seems took effect also in other provinces, though we know not to what extent; but we are assured that some Roman catholic missionaries have been

obliged to leave the country temporarily, and take refuge in Macao.

After remarking at some length on the importance of becoming thoroughly acquainted with the Chinese language, and especially of devoting to that object the present period during which they are excluded to a great extent from intercourse with the people, and from nearly all direct labors for their spiritual benefit, the missionaries proceed to remark concerning the—

Eye Infirmary.—God has evidently prospered the institution and given it favor with natives and foreigners. The expenses since the commencement have been more than twelve hundred dollars, and the contributions of foreigners towards its support exceed that sum by about three hundred. By conciliating the good will of the people, and giving the missionary opportunity of intercourse with them, this institution combines such facilities for conveying the truths of the gospel as are not enjoyed any where else in China at the present time. The number of patients since the commencement is 1,912; and so great is the pressure of business devolving on the superintendent, through the number of applicants and his want of assistance, that neither his time nor his strength is adequate to the task. Especially does due attention to it so interfere with the duty of acquiring the language, that he is sometimes distressed with the prospect of spending his life in administering to the diseases of the body rather than of the mind.

The question as to the means of gaining access to China is one of very great difficulty, and one which we observe is employing the pens of men of various views and talents. We suppose that no man singly, no class of men, and no one nation alone will accomplish this most desirable and necessary step. From the power of government alone we do not expect this, nor from commerce solely, nor from religion, unaided. All concerned, perhaps, will be constrained to lend a hand, as all will be benefited by the accomplishment. Whoever has power given him to create the influences that shall act against the wall if only they be such influences as a Christian may exert, should not be idle, and will not be useless in his place. It must be a work of time. It must be a united work. We in our feebleness, have no power to pull down the pillars of the existing exclusive order, nor to break up

the deep seated customs of the empire, and should it be done blindly, it might overwhelm our work and our prospects in ruin. We wish, therefore, to gain knowledge of the country, the people, the government, laws, language, religion, and of every thing useful; and having the benefit of such knowledge, to make it produce fruit by imparting to others also. We trust we are devoted to China and to her best interests, and desirous of doing any kind of work that shall tend to introduce the knowledge of Christ crucified to this immense but dying and wretched people. But we cannot go into the country. What shall we do to open a way? Who will point out a feasible plan, that in the strength of the Lord we may attempt it? Meanwhile every power of every kind which a Christian may use should be summoned to bear upon the subject.

Preparation of Works for the Press—Printing.

Writing, translating, and revising books in China, now occupy the greatest part of the time of Mr. Bridgman, and probably will do so for a long time to come. If this great empire, in all its length and breadth, is to be covered with good books, as England and America now are, three distinct departments of labor are requisite for its accomplishment; books must be written, must be printed, must be circulated.

The work of revising the Scriptures claims of us all the most assiduous and prayerful labors. The Bible is the great mirror from which the light of the glorious gospel is to be reflected on all the darkened multitudes around us. In itself the word is perfect; and the reflected image of the divine attributes, and the legibility of the divine requisitions, will be clear and distinct, just in accordance with the degree of perfection in the work of translation. Contemplated in this point of view, the work of translation involves very great responsibility. Something of this we all feel, and desire to feel it more and more as we advance in the work.

Thirteen tracts, new and old, and a Harmony of the Gospels, all to be printed on the account of the American Tract Society, have been sent to the press at Singapore; and other tracts are nearly ready and will be sent soon.

For some months back Mr. Bridgman has been engaged almost daily, more or less time, in writing a brief historical account of America. The work is to be

in two volumes, say seventy-five leaves each. Its leading topics are the discovery, situation, and extent of the country; and the character, manners, customs, and various political, literary, religious, and benevolent institutions of the people, arranged into fifty-six chapters. He has undertaken it as an exercise in learning the language, and because such a work is greatly needed, and its execution, by a beginner more easy than standard tracts. The work will be published by the Society for the Diffusion of Useful Knowledge in China.

The Press.—Printing in English is for the most part confined to a monthly number of the Chinese Repository of forty-eight pages. A thousand copies are printed, making in the course of a year an aggregate of 576,000 closely printed octavo pages. Since the arrival of the Bruen press, 1,478,400 octavo pages have been printed. A reference to the August number of volume fifth of the Repository will afford a view of the circulation and prospects of the work.

Printing in Chinese is now entirely transferred to Singapore, though as ever, all materials for books are shipped from China. Since March, 1834, no attempts at getting books printed by Chinese in Canton have been made; and great unwillingness is now manifested by them to venture the risk. Within the last week, six thousand volumes have been, together with the blocks of several tracts, conveyed on board ship at Lintin. These books were printed in February, 1834, for the American Tract Society, and were for a time deposited in the office of a magistrate for security; but for most of the two and a half years they have been in a paper ware-house. Many of the blocks were buried in the ground. All are now out of the reach of mandarins, and our anxiety about them over. We hope past experience will be our guide in future to avoid similar troubles. How long a time may elapse before block printing can be again attempted in Canton we cannot tell. It certainly is impracticable now. Neither can it be done on board ship at Lintin, for two reasons: it brings us into a nearer contact with opium and the dealers in it than is desirable; and the expense is greater than if freight to Singapore and back be included in all charges there. It cannot be done on shore at Lintin, much as that place is brought under the control of the foreigners.

The most favorable place is Macao, but there are formidable difficulties there. It is known that no interruption has been

experienced from either Portuguese or Chinese authorities during the nine months that the printing of Medhurst's Dictionary has been carried on. The permission of the governor was first obtained, to be sure; but that might be no more than a piece of paper in the eyes of the Chinese authorities, the real rulers of the Chinese population of Macao. All the types used by Dr. Morrison have been exposed to all who came, and it was generally known that the work was printing. It has been carried on as any other work would have been. And we suppose that works like the dictionary, even in the Chinese character entirely, could be printed there for a time to come. Especially in Anglo-Chinese books, by joining the two languages, we in a manner, go between the two authorities. Relying on a continuance of this tacit permission, we have projected another work of a philological character to be printed after the dictionary is done. It is a tonic dictionary of the Canton dialect, translated with additions, and preceded by a chrestomathy and easy dialogues, adapted to the use both of foreigners and natives. It is contemplated to contain about five hundred pages large octavo; and by joining in its preparation the labor will not be heavy on any one.

Concerning the use of moveable types, our opinion of the feasibility of employing them to a great extent in making books daily strengthens.

Java.

LETTERS FROM MESSRS. DOTY AND ENNIS, DATED AT BATAVIA.

MR. Doty, writing November 26th, 1836, makes the following remarks respecting—

The Malay Language and Character—Instruction for the Chinese.

The impossibility of accomplishing any thing in this land without an acquaintance with the Malay tongue was deeply impressed upon our minds almost as soon as our feet touched the shore. We found it a medium of oral communication far more universal than any other in this part of the island. We employed a *haji* soon after our removal to this house to aid us in the acquisition of the language.

It is scarcely possible to conceive of a language more simple in its construction than the Malay. It is certainly a

circumstance most remarkable, and well worthy the consideration of Christendom, that the mastery of a language, simple as children's prattle, should give an individual the power of communicating truth to so vast a portion of the Archipelago, and to some tens of thousands of inhabitants of the mightiest empire on the earth. For all the Chinese here speak this language fluently.

Whatever may be the prospects of future usefulness, it is sometimes chilling to the heart that so much time must be spent purely in preparation for the work, without the possibility of any immediate effort, where effort is so much needed. The obstacles, too, at times appear very great. Among these are, the perfect ignorance of many, even of most, we see, and their indifference to the mental and moral improvement of themselves and offspring. This is peculiarly true of the Malays. In their character we have been thus far much disappointed. We had expected to see ferocity stamped upon the features and manifested in almost every act. Our acquaintance with them has convinced us that here, at least, they are characterised rather by a sluggish stupidity and indifference, than savage ferocity. They care not whether their children are taught or not. In fact some of them rather oppose their instruction, particularly the females. They are willing to have them taught to sew. But when the proposition is made to instruct them in reading and writing, the question that seems naturally to arise in the mind of the Malay is, What good will it do? However, blessed be God, there are lights as well as shades in the picture. Several Malay girls attend the instruction of Miss Condit. Applications have sometimes been made by the parents themselves for the instruction of their offspring. We had one such application.

The Chinese are very willing, and in many cases apparently anxious, to have their children taught. The mission at Perapattan have several schools, over which they exercise a species of superintendence. They hire the teachers, reserving to themselves the privilege of visiting the school, conversing with the scholars, and putting in their hands christian books. They may thus denounce idolatry with impunity, while the Chinese deities in miniature are on the table before the scholars, (for almost every school has them). Many scholars from these schools visit the mission-house to receive instruction. Miss C. has a small class of Chinese girls, who

are reading the Malay in the Roman character. Two Chinese boys also have been put under our care by their father, with the permission of teaching them the English. We have become very much interested in the Chinese character as it develops itself here. They are emphatically a money loving people. And in the pursuit of gain they are active, energetic, enterprising and indefatigably persevering. We long to see the day when the spirit they manifest in serving the god of this world shall be exerted in promoting the interests of the God of heaven.

On the 7th of December, Mr. Ennis writes relative to the—

Various Classes of People at Batavia.

The population of Batavia, you are aware, is very large, and composed of many nations. The principal are the Dutch, English, and Americans, the Portuguese, the Armenians, the Arabians, the Chinese, the Malays, the Sundas, and the Javanese, besides many others from the surrounding countries. All, however, speak the Malay language.

The Dutch population amounts to about 5,000. The greater part are wealthy. From many things which I have seen and heard, I have reason to believe that our Lord has his people among them. They are making some good and successful efforts for the promotion of education, not only among themselves, but also among the Portuguese and Malays. Very many of them speak the English language, and some attend quite regularly the mission chapel. My knowledge of them is increasing, and if we receive our leave of residence, I hope to become better acquainted with their institutions and condition.

The English and Americans amount to about 250 or 300. They are mostly engaged in mercantile pursuits, and many are wealthy and influential. Some have families here, and three of the gentlemen and one of the ladies are communicants at the English mission chapel. Heretofore they have been obliged to send their children home to receive their education. This is also the case with the Dutch.

The Portuguese population numbers about 1,000. They are principally engaged in government service as clerks and inferior officers. They generally attend the Dutch church of Batavia, and some of them, I have reason to believe, are devotedly pious. Many of them at-

tend the services at Parapattan, and about a dozen are communicants there. They have interested me much, and I am anxious to become better informed concerning them. They all speak the Malay, and a corrupt dialect of the Portuguese. Some also speak the Dutch, and some the English. The Armenians are comparatively few, but they occupy a conspicuous place in society. The permanent population, as nearly as I am at present informed, is from twelve to twenty families, besides several who are constantly coming and going. They are merchants or gentlemen of fortunes. Some of the most splendid edifices in Batavia are theirs. They have a priest and a regular public worship on the Sabbath. To one or two of them I have had casual introductions, and the Lord has favored me with opportunities of being introduced to others and of attending their public worship, which I have not yet embraced. Others of their nation reside at Samarang and Sourabaya. Nearly or quite all converse fluently in the English language, and sometimes attend the English mission chapel.

The Arabians are also comparatively few, and I believe not a very permanent population. They come and go as merchants. I never pass through the city without seeing them. They are distinguished by their national dress, and in outward form they are a fine looking people.

The number of Chinese I have not been able to ascertain, some say thirty and some sixty thousand. Besides all their other employments, many of them act as head clerks or cashiers in European mercantile houses. Hence some of them speak the English language, and parents are desirous of having their children learn it. In the college at Malacca about seventy or eighty are studying the sciences through the medium of our own tongue.

Time will not permit me to speak any thing concerning the Malays, the Javanese, and the Sundas. In number they are like the sands of the sea. The Lord, however, knows that these dry bones will live: they will one day arise in a mighty host, and the melodious jubilee song of these many millions will ascend louder than the ocean's roar. Very many of them are in offices of trust and profit, both under the government, and in private establishments; and their desire of learning the Dutch and English languages is very strong and general. Many of them are industrious and aspiring, and their preferment very much depends upon such an acquisition.

In the department of English education generally in Batavia a large field is open, with a prospect, if cultivated, of widening and enlarging to a great extent in future years.

PRESENT FINANCIAL CONDITION AND PROSPECTS OF THE BOARD.

THE Prudential Committee feel called upon to make to the friends and patrons of the Board a brief but plain statement of its financial condition and prospects. Other friends of Christ and the heathen are as deeply interested in its objects as themselves, and would have sufficient cause to complain, if its operations should be embarrassed and its success hindered without their being informed of its actual condition, so that they might, if in their power, afford the necessary aid. Such an exigency has now arrived. The nature and extent of it could not have been anticipated. The financial concerns of the Board had been for the five years preceding the last in a highly prosperous condition, and strong hopes were entertained that little or no embarrassment

would hereafter be experienced from want of adequate funds. The annual receipts were large and increasing each year. Assurances of support and encouragements to extend the operations of the Board, as rapidly as the number of men to be obtained would permit, were received through agents and by letters from all parts of the country. It was believed that religious feeling and the spirit of christian benevolence and enterprise were strengthening and extending in the community; that the number of the friends of missions was steadily augmenting, and that activity in the cause was becoming more than heretofore the result of intelligence and of permanent and vigorous principle.

In consequence of these encouragements and hopes the Committee were induced to enlarge their plans, and to attempt to prosecute the work intrusted to them with increased vigor in all its departments. The

call for numerous additional missionary laborers was sent out to theological seminaries, to candidates for the ministry, and to various other classes of persons. Men were appointed to explore new fields of missionary effort; new missions were established; reinforcements were sent to those already begun; new presses were put in operation; books and tracts were multiplied and scattered widely abroad; the school system was extended; seminaries for training native teachers and preachers, to supply the deficiency of men from our own country, were planned and opened in various places; native teachers were taken into employ; and the missionaries were directed to adopt whatever other measures they could advantageously for giving increased vigor to their operations.

All this was done. The call for missionary laborers began to be responded to, and the number of candidates for the several departments of service increased from year to year. The number of missionaries and assistants under the patronage of the Board, and the extent of its operations, as well as its annual income and expenditures, had become greatly augmented; but still the want of an adequate number of laborers seemed to be the principal obstacle in the way of a much more rapid and wide diffusion of a knowledge of Christ and his salvation. The most cheering assurances were sent in from all quarters that whatever amount of funds could be judiciously expended should not be withheld.

Thus favored of the Lord for years preceding, and with so encouraging prospects for the future, the Board came to its annual meeting in September last, when, by the report of the treasurer, it was seen that the disbursements for the year had exceeded the receipts by about \$39,000, and above thirty mission families were then ready, or would be ready within a few months, to enter on their work among the heathen. The Committee hesitated whether, considering the severe commercial embarrassments under which the country was then laboring, they should go forward burdened with such an amount of debt, and send out these reinforcements. They therefore made inquiry extensively to ascertain what were the views of the christian community on the point.

The almost unanimous reply was that the missionaries must not be detained; that the friends and patrons of the Board were able and willing to furnish the funds requisite, and needed only to be fully informed of the amount. Such assurances, coming from every quarter, and supported by most liberal subscriptions, induced the Committee to proceed with their plans. Most of the reinforcements contemplated, embracing sixty missionaries and assistants, were sent forth, at an expense for outfit, passage, etc., of about \$34,000. Young men, also, in consequence of the urgent call which had been made for their services for five years past, have been led to consider their duty relative to the missionary work and to prepare themselves for it, and have been coming forward as candidates for the several departments in great numbers. The whole number now under appointment is *forty-three*, of whom *thirty-five* are to be ordained missionaries. A considerable number of these are now waiting to be sent forth, and most of them will be ready to go within the next six months. Besides these, more than twenty offers of service, of which nine are from candidates for the ministry, are before the Committee, not having yet been acted upon.

But while young men and women have been offering themselves for the missionary work in greater numbers than during any previous year, the state of the treasury of the Board has been such as seriously to retard its operations. In the last Annual Report an estimate was given of the amount of disbursements which would be required for carrying forward the operations of the Board for the current year and liquidating the existing debt. This estimate, including the sum requisite for sending out the reinforcements then nearly ready, was \$230,000. This was inserted in a subsequent number of the *Missionary Herald*. In the number for December it was stated that the income since the annual meeting in September had not equalled the expenditures; and that if the monthly receipts till the close of the financial year, July 31st, should fall much below \$30,000, on the average, the treasury would still remain in debt. The average receipts of the succeeding five months, ending with the 10th of April, has been little

more than \$22,000; leaving a deficiency below the estimate made in December of \$40,000, and leaving the treasury still encumbered with a debt of about that amount. Should the amount received during the months of May, June, and July, exceed that received during the corresponding months of last year, in the same ratio that the receipts of the nine previous months exceeded those of the months of last year to which they correspond, the aggregate received during these three months will be about \$69,000; and this, according to the best estimate which can be made of the necessary expenditures during that period, will leave the debt of the Board at the close of this financial year nearly the same that it was at the close of the last.

But is it safe, without immediate and great exertion on the part of the patrons of the Board, to calculate on receiving the amount mentioned, during the three months referred to? The commercial embarrassments, which were great nine months ago, have been becoming worse, until a general derangement of business and severe, perhaps unparalleled distress, pervades the whole mercantile community. The receipts of the Board indicate the increasing difficulty with which funds are obtained. In the *Missionary Herald* for January \$30,107 were acknowledged; in that for February \$19,436; in that for March \$24,124; in that for April \$17,578; in that for May \$19,234; and in the present number \$16,003. Many friends of the Board, who had intended to make liberal donations to its treasury, are, by the providential reverses experienced in their business, deprived of the ability to fulfil their generous intentions. The donations of others must be far less than they purposed. This is especially the case in our large towns and cities, where the pecuniary pressure is most severe; and unless the Board may rely on its friends in the interior, principally the agricultural classes, for more general and enlarged contributions, the receipts for months to come must be expected to fall far below the estimate given above.

Under these circumstances it need hardly be stated that the Committee have attached to all the appointments recently made the condition that the candidates could not be sent forth to their several fields of labor,

and must not be at the expense of the Board in any other manner, until the state of the treasury will justify the measure. The Committee have also felt constrained to detain in this country four or five mission families, which were expected to embark about this time. They have also written to most of the missions under the care of the Board, limiting their annual expenditures severally to sums much below those which have been heretofore allowed them, and directing them to curtail their operations in such a manner as not to exceed the prescribed allowance.

This curtailment is made at a time when the accessible parts of the heathen world are more extensive and more promising of favorable results, than at any former period. The openings for the establishment of new missions are numerous. Reinforcements also are urgently called for by the missions in Southern and Western Africa, in the Mediterranean, among the Mahrattas, in Southern India, in Siam, and in other places; requiring in all not less than fifty ordained missionaries, who, with physicians, schoolmasters, printers, and female assistants, would amount to not less than one hundred and fifty persons whom it is desirable to send forth to missions already established during the next six months; and most of whom will, before that time shall elapse, probably be ready and might be sent, if the funds of the Board were adequate. An urgent appeal has just been received from the missionaries in Siam, praying that eighteen missionaries, five physicians, a printer, a superintendent of schools, and three female teachers may be sent with as little delay as possible to the several provinces embraced in that empire. The field seems white to the harvest, and the access to it wide and unimpeded.

At no former time could large sums be expended at the several missions so advantageously as at the present, in furnishing various facilities for a rapid and wide diffusion of Christianity and useful knowledge. Indeed the very success with which the Lord has favored his servants seems to call for enlarged expenditures. The results of past labors, and of the means which have been put into operation, and reduced to an effective system, are now beginning to be developed. Languages have been acquired; Scriptures, school-books, and religious

tracts have been translated; presses, types, and all the essential requisites for the rapid multiplication of books are now ready; the number of intelligent readers of christian books is greatly multiplied; the gospel has been widely preached, and numerous converts have been gathered into churches; seminaries have been established and furnished, and others are in the process of organization; native teachers and preachers in considerable and constantly growing numbers are beginning to issue from them, affording the means for establishing out-stations, distributing books, and extending the school system, with competent christian teachers, far beyond what has heretofore been done. All these openings and facilities for further and more advantageous effort, and these calls for enlarged expenditures are the necessary consequence of past success.

In these circumstances an inquiry of great moment arises, What course shall the Board pursue? Shall they send forth those missionaries and assistants, male and female, now under appointment, together with those whose offers of service have been received, or who are known to be ready to offer themselves, amounting to nearly a hundred in all? Shall the new fields which Providence is opening be occupied? Shall the missions already established be reinforced, and immediate advantage be taken of all the facilities which have been created for the more rapid diffusion of knowledge and Christianity? These are questions which concern all the friends of Christ as much as they do the Board, and should be prayerfully considered by all. It is obvious that the Board cannot go forward and do all this without a great increase of funds; and as the Board is entirely dependent on its friends and patrons, it can do nothing more than the free donations received from the christian community enable it to accomplish. Obviously the debt of the Board, while the financial concerns of the country are in their present condition, ought not to be increased.

Must there then be a retrenchment in the expenditures of the Board? Are the friends of missions willing to look at the consequences of such a measure, and permit them to be realized? The presses must in that

case be stopped, and the streams of knowledge and life which were flowing from them must be cut off. The schools which were sapping the foundations of idolatry and error must be disbanded, and the children and youth dispersed abroad to have effaced from their minds all good impressions, and to feel again, unchecked, the contaminating influence of heathenism. The pupils of the seminaries, whom the missionaries have watched over and instructed with so much solicitude, and upon whom their hopes were so much fixed, as their future coadjutors in the labors of the gospel, must be scattered, to be collected again, if at all, at a future day, and under most unfavorable circumstances. Native teachers and catechists and preachers must be turned out of employment, to wander about in idleness, exposed to temptation and apostasy; while the missionaries are left to bear those labors and burdens alone, which they had begun to share with their converts and pupils. Curtailment, if carried to any considerable extent, must necessarily be a process of retrograding—an undoing of work already done, and which, if Christianity is ever to triumph, must be performed again. It must involve loss of time, loss of labor, loss of property, and a loss of the feeling of stability and progress. Is the christian community strong enough; have they men and funds enough; and have they time enough for performing their work at such disadvantage?

But supposing that immediate and great retrenchment were decided upon, are the community aware how long it would require to effect it? If the missions were located at our doors, or where the mail might carry communications to them in a few days, they might soon be reached by instructions from the Committee, and their operations be modified according to the exigencies of the times. But when it is remembered that most of them are at distances from 6,000 to 15,000 miles from the Committee, and in parts of the world only occasionally visited by ships, and where communications are peculiarly liable to miscarriage or delay, the difficulty of making changes in them, accommodated to unexpected emergencies in this country, is readily seen. A single case will illustrate this:

It is now more than four months since there has been any opportunity for sending communications to the Sandwich Islands, where is the largest and most expensive mission of the Board. No such opportunity is now known: and as the voyage thither occupies five or six months, a period of from nine to twelve months must necessarily elapse, before communications written on the first of February last could reach that mission. Similar difficulties exist to nearly an equal extent, in regard to all the missions beyond sea. Additional delay in effecting retrenchment is occasioned by the fact that contracts are often made with workmen at the press, with teachers and other classes of persons, which must be fulfilled, and works are in progress which cannot be immediately abandoned. Expenditures, therefore, must go on at the missions, and drafts on the treasurer must continue to arrive in the common course, long after the Committee shall have found retrenchment to be necessary, and shall have used all practicable measures to effect it.

Hence it is highly important that the resources of a society conducting foreign missions should be free from fluctuations, so that their amount may be calculated upon from year to year. With this the missions will have the air of stability and progress; but without it, they must be subject to frequent interruptions and retrogradations, and the missionaries and those who have the immediate direction of them to anxiety and embarrassment. In times of commercial distress might not the christian community retrench in some other portion of their expenditures, from which less permanent evil would flow, than from retrenchment in their contributions to such an institution as the Board.

The appeal then is made to the friends of Christ and of missions. With the field white to the harvest and perfectly accessible; with urgent solicitations from many of the missions for large reinforcements; with nearly one hundred candidates, male and female, ready or soon to be ready to go and labor among the heathen; with greater and more varied facilities than ever were possessed before for turning their labors, with the divine blessing, to the best account; with revivals of religion existing at a num-

ber of the missions, and the religious state of most of them uncommonly promising; yet with the treasury embarrassed with a debt of about \$40,000; with the unavoidable monthly expenditures amounting to nearly \$25,000; and with the monthly receipts falling much below that amount, and the prevalent pecuniary distress threatening a still further reduction,—what course must the Board pursue?

May it not be hoped that the friends of Christ and the heathen will afford such aid as may be in their power; and especially that their prayers will ascend with faith and importunity that the work of the Lord in converting the nations may not be retarded?

RECENT INTELLIGENCE.

WESTERN AFRICA.—Information has been received indirectly from Cape Palmas, that the Rev. David White, who arrived at that place and entered on his missionary labors on the 25th of December, was removed by death on the 23d of January. Although this painful intelligence has not been confirmed by any communications from the mission, it seems too authentic to be questioned.

MAHRATTAS.—Mr. Boggs, who visited the mission of the Church Missionary Society to the Syrian Christians on the Malabar coast, about the beginning of the last year, after remarking that the account given by Dr. Buchanan of those Oriental churches was too favorable adds—

The missionaries who had been long on the ground thought the field in some respects much more difficult than that of the surrounding heathen. I visited one of their churches in which there were a number of images; and the Rev. Mr. Peat, who conducted me, said that many of the people worship the images just as much as do the Roman Catholics. When I visited Cottayam the missionaries with one exception, had come to the conclusion that they must change their ground. They had never attempted to plant a church. Supposing that the Syrians were once a true church of Jesus Christ, the society at home and the missionaries in the field had been laboring to bring them back to their own standards. After laboring nearly twenty years with little or no success, you will be interested to hear, that, since I left that place, they have agreed to regard them, as they do the heathen, as entirely destitute of Christianity,

and to attempt to establish churches of their own among them.

CHEROKEES.—Mr. Holland writes from Candy's Creek on the 22d of April that his school contained twenty pupils; and that there was in the neighborhood an unusual degree of religious feeling. Meetings were frequent and well attended, and some were evidently seriously impressed. Never did the people more need the restraints and consolations of religion than amid their present trials and exposures.

Donations,

FROM APRIL 11TH, TO MAY 10TH,
INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
Bloomington, La. of R. D. chh.	40 00
Chittenango, R. D. chh.	15 00
Geneva, do. mon. con.	65 00
Glenville, 2d do.	7 00
Jersey city, N. J., R. D. chh. mon. con.	8 80
Kingston, R. D. chh. mon. con. 50; fem. so. 50; to constitute Mrs. HENRIETTA B. ENNIS of Java miss. an Hon. Mem.	100 00
Millstone, N. J., R. D. chh. mon. con.	5 00
Montgomery, A friend,	10 00
New Brunswick, N. J., R. D. chh. do.	60 41
New Prospect, do. do.	12 89
New York city, R. D. chh. Market-st. La. sew. so. 300; mem. of cong. 337; mon. con. (of which to constitute JOSEPH W. DUYVER an Hon. Mem. 100; 137,13; for support of Mr. and Mrs. Doty in Java; fancy art. so. colleg. R. D. chh. to constitute Rev. ABRAHAM POLHEMUS, Rev. WILLIAM I. POHLMAN and Rev. CORNELIUS BORGARDUS Hon. Mem. 175; Mrs. Maria Brooks, to constitute Rev. HART E. WARING an Hon. Mem. 50; Ref. South D. chh. mon. con. 123,10; Miss M. B. Kittle, for Isabella Buloid Kittle in Ceylon, 20; a sub. 5; C. ann. contrib. 3,65;	1,040 87
Tompkinsville, R. D. chh. s. sch. No. 1,	3 25
Union Village, R. D. chh. to constitute Rev. BENJAMIN VAN ZANDT an Hon. Mem.	51 38
Utica, R. D. chh. to constitute CHARLES C. BRODHEAD, Rev. GUSTAVUS ABEEL and Rev. JOHN C. F. HOKES an Hon. Mem.	200 00
Watervliet, Miss. so.	47 06
West New Hampstead, R. D. chh.	10 05

Ded. for discount, 88-1,675 83

Southern Board of Foreign Missions,	
J. Adger, Charleston, S. C. Tr.	460 00
Auburn and vic. N. Y. By H. Ivison, Jr. Agent,	
Auburn, 1st presb. chh.	225 00
Cayuga, H. Willard, for Henry Willard in Ceylon,	10 00

Cortland,	66 45
Genoa, 1st presb. chh. mon. con.	12 00
Sherburne, D. B.	50—313 25
Eastern and vic. Ms. Aux. So. C. Stoddard, Tr.	
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	2,000 00
Keene, Mon. con. 4 months, 33,90;	
1st cong. chh. and so. 113,09;	146 99
Swansey, Cong. chh. and so.	37 76
Winchester, Chh. and cong.	36 91—221 06
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Danvers, N. par. La. for hea. chil. (and Chelsea bank note, 10;)	29 77
Essex, La. in Mr. Crowell's so. 33,47; J. C. for Cher. miss. 3;	36 47—66 94
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Camden, Mon. con. 34; fem. miss. so. 9,17; coll. 12,18; to constitute Rev. JOHN BARTON an Hon. Mem.	55 35
Geneva, Young la. in Mrs. Ricordi's sem. 3d pay. for Elizabeth T. Ricord at Mackinaw,	30 00
Hannibal, Mon. con.	25 38
Mexico, do.	26 96
Mexicoville, do. 2,50; Mrs. H. C. I;	3 50
New Haven, Fem. benev. so. 6,44; coll. 5,33; mon. con. 1,16;	12 93
Orangeville,	10 62
Oswego, 1st presb. chh. (of which fr. Mrs. Condit, for Eliza Whittlesey at Cape Palmas, 15; sub. sch. for hea. child, 3,91; Miss L. Park, for Louisa Park in Ceylon, 30; 157,75; 2d presb. chh. mon. con. 7,69;	165 44
Prattsburgh, Presb. chh.	5 00
Richland,	9 44
West Bloomfield,	80 70—425 32
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, F. Hill, 10; S. S. Day, 5;	15 00
Hunter, Presb. chh. mon. con. 13,45; coll. 14,36;	27 81
Lexington, Mon. con.	11 52—54 33
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.	
Amherst, Mon. con. 60,14; la. 7,49;	67 63
Antrim, Gent. 26,25; la. 21,92;	48 17
Greenfield, Mon. con.	10 00
Mason, La.	14 88
Mont Vernon, Mon. con.	11 25
Pelham, Mon. con.	55 42
Wilton, La. 15; mon. con. 5,07;	30 07—227 42
Lincoln co. Me. Aux. So. Rev. S. White, Tr.	
Edgecomb, Mon. con.	10 00
Wiscasset, Mon. con. 50; la. 25,25; 75 25—85 25	
Lowell and vic. Ms. Char. asso. W. Davidson, Tr.	
Tewksbury, Mon. con.	8 67
Merrimack co. N. H. Aux. So. Rev. D. Kimball, Tr.	
Henniker, Young la. Mahratta so. for Mary E. Darling in Bombay,	16 00
Middlesex Asso. Ct. S. M. Pratt, Tr.	
Lyme, 1st so. Gent. 19,85; la. 27,90; mon. con. 5,68;	53 43
Ded. expenses paid by aux. so.	1 43—52 00
Middlesex S. confer. of chhs. Ms. P. Johnston, Tr.	
Berlin, 22,82; Hopkinton, 14; Southboro', 21,36;	61 08
Monroe co. N. Y. Aux. So. E. Ely, Tr.	
Albion, 1st presb. so. 115,57; juv. so. for Gilbert Crawford in Ceylon, 20;	135 57
Brighton, Indiv.	15 19
Genesee, 2d presb. chh.	111 25
Henrietta, Cong. chh.	21 00
Pembroke, Presb. chh.	54 50
Penfield, Presb. chh. 30; E. Ayres, 10;	40 00
Rochester, 1st presb. chh.	29 60
Sweden, Presb. chh.	12 00
Warsaw, Presb. chh. 57; A. M. Barnet, 12; J. Munger, 10;	79 00—498 11
New York City and Brooklyn, Aux. So. W. W. Chester, Tr.	
(Of which fr. a mem. of Canal st. cong. to constitute Rev. JOHN ANDERSON an Hon. Mem. 50;)	1,554 89

New Haven co. West, Ct. Aux. So. W. Stebbins, Tr.
\$50 ackn. in Jan. 1836, fr. benev. so.
Middlebury, constitutes Rev. JASON AT-
WATER an Hon. Mem.

Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Midway, 1st cong. so. mon. con. 62 56
Stoughton, Chh. to constitute
Rev. CALVIN PARK, D. D. an
Hon. Mem. 50 00—112 56

Oswego co. N. Y. Aux. So. A. Thomas, Tr.
Augusta, La. m. sew. so. 21 75
Cincinnati and Solon, Cong. chh. 40 00
Denmark, Mon. con. 7 00
New Hartford, Coll. 51 94

Utica, Fem. benev. asso. 1st
presb. chh. and so. (of which
for Bombay sch. 50;) 100 00
Watertown, A. B. 30c. Stow's
Square, 470; 5 00

Waterville, Presb. so. sub. 70,25;
mon. con. 44,14; (of which to
constitute Mrs. HARRIET H.
MYERS an Hon. Mem. 100;) 114 39

Whitesboro', Fem. miss. so. 32 19—372 27

Palestine Miss. So. Ms. E. Alden, Tr.
Braitree and Weymouth, Union
so. fem. evang. so. 50,25; mon.
con. 66,42; 116 67

Hanson, Mon. con. 15 00
Randolph, 1st par. Gent. 57,85;
la. 45,03; E. par. mon. con.
15,41; 118 29

Weymouth, N. par. Gent. 83 31—333 27

Pilgrim Aux. So. Ms. Rev. A. Jackson, Tr. 112 28

Piscataqua confer. of chhs. N. H., S. Blake, Tr.

Exeter, Mon. con. in 1st and 2d chhs. 62 00

Strafford co. N. H. Aux. So. A. Freeman, Tr.

Dover, Gent. 25; a friend, 8; H.

S. C. 5; 38 00

Durham, Asso. 30; mon. con. 12,77; 32 77

Tamworth, J. S. 5 00

Tuftsboro', N. B. 2 00—77 77

Sullivan co. N. H. Aux. So. J. Breck, Tr.

Croyden, Gent. 5 00

Lompster, Gent. 7 00

Meriden, Gent. 36,18; la. 27,97;
mon. con. and bal. 18,05; 82 20—94 20

Valley of the Mississippi, Aux. So.

W. T. Truman, Tr.

Western Reserve aux. so.

Geauga co. Bainbridge, 4,45; Troy, Z.

P. 2,35; Huron co. Paris, 62,83; New

Haven, 1,36; Peru, 31,68; Norwalk,

30; Monroeville, Mrs. S. H. C. 5; la.

5; Ridgefield, Mon. con. 6; Lyme, M.

K. 3; a boy, 4c. Bellevue, D. H.

Fitch, 20; Margaretta, Rev. H. S.

1,50; Norwalk, Rev. T. K. 2; Green-

field, 7,37; Sandusky city, mon. con.

3; juv. sew. so. 5,73; S. Moss, 12;

indiv. 15,75; Milan, Indiv. 44,34;

Florence, Mon. con. 1; Lorain co.

A friend, 2; Portage co. Hudson, La.

sew. so. 15; la. sub. 45; (of which to

constitute Rev. GILES DOOLITTLE an

Hon. Mem. 50;) J. B. I.; Seneca co.

Eaton, Mon. con. 2,64; a lady, 3;

Scipio, for China, 4,05; Trumbull co.

Bloomfield, 18,50; Clarksfield, S. H.

and son, 3,50; Fitchville, 9,13; Ver-

million, 11,54; Wakeman, L. Hill, 6;

jewelry 75c. 385 91

Windham co. Vt. Aux. So. N. B. Williston, Tr.

Putney, Gent. 12,69; la. 11,47; mon. con.

13,25; 37 41

Total from the above sources, \$9,308 42

VARIOUS COLLECTIONS AND DONATIONS.

A friend in the country, 5 00

Albany, N. Y. Mon. con. in 2d presb. chh. 23 08

Alfred, Me. Mon. con. in cong. chh. and so. 23 08

Almond, N. Y. Presb. chh. 10 00

Akerst, Ms. Contrib. of senior class in col-

lege, 1836—7, 50 00

Andover, Ms. Fem. asso. W. par. 17 36

Augusta, N. J. Presb. chh. mon. con. 8 00

Babylon, N. Y. Presb. chh. mon. con. 15 55

Bailston, N. Y. Presb. chh. 62 16

Baltimore, Md. D. W. Hall, 20; Mrs. Hall,

for Miss O. Graves of Mahr. miss. 10; J.

Creery, 2; 32 00

Bangor, Me. Hammond-st. chh. mon. con.

54; do. in theol. sem. 15; 69 00

Barre, Ms. Young la. benev. so. for John F.

Stone in Ceylon, 12 00

Bethel, Vt. Mon. con. 10 74

Bethlehem, N. Y. Presb. chh. mon. con. 5 00

Beverly, Ms. Mon. con. 52; indiv. 37,48;

ladies, 32,75; 122 23

Boston, Ms. Mass. miss. so. as income fr.

Mrs. Osborne's legacy, for pro. of the

gospel among the Indians of the U. S. 100 00

Bradford, Vt. Cong. so. 44 00

Bridgehampton, N. Y., A friend,

Brookline, Ms. By Mrs. Pierce, 5 00

Brooklyn, Pa. Presb. chh. 10 00

Burton, N. Y. Mon. con. 10 00

Canonsburgh, Pa. Sab. sch. chil. 2 00

Canonsville, N. Y. Presb. chh. 6 00

Canterbury, N. Y. Presb. chh. mon. con. 34 25

Carbonville, Pa. 1st presb. chh. 25 15

Caroline, N. J. Mon. con. 1 06

Charlton, N. Y. Presb. chh. mon. con. 7,06;

do. coll. 45,50; a friend, 10; 62 56

Cheapside, N. J. Mon. con. 5 62

Claremont, N. H. Mon. con. 16 00

Columbus, N. Y. Presb. chh. mon. con. 5 81

Covington, Ten. Mrs. M. R. Williamson, to

constitute Rev. SAMUEL M. WILLIAMSON an

Hon. Mem. 50 00

Darien, Ct. An indiv. 15; Rev. U. M. 10; S.

F. 10; E. C. W. 10; J. F. 5; 50 00

Delhi, N. Y. Mon. con. in presb. chh. 38,04;

av. of jewelry, 2,50; 40 54

Durham, Ct. Ladies of Mr. Gleason's so. 80 00

East Franklin, N. Y., J. Russell, 5 00

East Groton, N. Y. 1st cong. so. 100 00

Ellicottville, N. Y. Presb. chh. mon. con. 18 00

Exeter, N. H. Coll. 80,35; Mrs. M. Dean, for

Ward C. Dean in Ceylon, 12; 92 35

Fairfield, N. J. Fem. mite so. 20 00

Farmington, Me. Mon. con. 20 00

Fort Tsonsa, Ark. Mon. con. 53,69; G. P.

F. 20; T. O. B. 10; 63 69

Franklin, Ten. Presb. chh. mon. con. 31 00

Freetown, N. Y. Cong. chh. 3 00

Georgsburg, Illi. Mon. con. 27 00

Georgia, A lady, 1st pay for Anna Stiles at

Cape Palmas, 20 00

Gilwanton, N. H. 1st cong. chh. for support

of Mr. Emerson, Sandw. Isl. 4 72

Gloucester, Sandy Bay, Ms. A fem. friend,

Greenfield, N. Y. Chh. and cong. to consti-

tute Rev. THEOPHILUS REDFIELD an Hon.

Mem. 55 35

Halifax, Ms. Mon. con. 5 17

Hannibal, N. Y. Cong. chh. mon. con. 10 00

Hartford, Ct. La. sew. so. for Nathan Strong

in Ceylon, 20 00

Hopkinton, N. H. Gent. asso. 56,90; la. asso.

26,41; mon. con. 19,87; s. s. chil. 1,82; to

constitute Rev. ROGER C. HATCH of War-

wick, Ms. and Rev. AMOS BLANCHARD of

Warner, N. H. Hon. Mem. 105 00

Ipswich, Ms. Young ladies of fem. sem. for

Mary Lyon Grant at Mackinaw, 48 41

Jaffna, Ceylon, Rev. A. C. HALL, (of which

for Frances Adeline Hall and Phila Willard

in Ceylon, 100;) which constitutes him an

Hon. Mem. 150 00

Jannica, N. Y. Presb. chh. mon. con. 14 81

Jefferson, N. Y. Presb. chh. 10 00

Kensington, Pa. 1st presb. chh. 40; 2d do.

sub. sch. 10; 50 00

Kinderhook, N. Y. Aux. f. m. so. 41 43

Lakeville, N. Y. Sew. so. 12 00

La Pont, Ind. J. B. S. 5; R. S. 5; Mrs. C. R.

C. 5; 15 00

Lawrenceville, N. J. Grove s. sch. 10 00

Limerick, Me. Mon. con. 63 66

Littleton, N. H. Mon. con. 13 00

Livingstoneville, N. Y. Mon. con. 14 00

Livonia, N. Y. Evangel. so. 60 00

Mackinac, Mich. Rev. Mr. Barber, 10 00

Marblehead, Ma. Gent. asso. in part, 42 00
 Marietta, O., E. Cutter, 5 00
 Marshfield, Ms. A. Ames, 10; fam. m. box, 2; 12 00
 Middlefield Centre, N. Y. 23; presb. chh. coll. 20; la. miss. and benev. so. for Mary Smith in Ceylon, 24; 67 00
 Milford, N. H. Sab. sch. for Josephine Ellis in Ceylon, 13 00
 Millbury, Ms. Miss P. Goff, for miss. to Syria, 5 00
 Monroe, Ct. Mrs. H. Hawley, 30 00
 Monticello, Ga. Miss A. S. Reese and Miss C. M. Glover, for hea. girl in India, 21 50
 Montrose, Pa. Presb. chh. mon. con. 8 00
 Moravia, N. Y. Cong. chh. 5 00
 Newark, N. J. Mon. con. in 3d presb. chh. 66,57; do. in 2d do. 4,75; a few ladies of 1st do. 12,50; 83 82
 New Castle Presb. Del. Pequea, J. Byers, 30; cong. 60; New London cong. 30; Churchville do. 50; Centre do. 7,75; Rock cong. 5; Chesnut Level and Little Britain cong. 41,32; 234 07
 New Echota, E. Boudinot, 4 00
 New Market, N. H. Lamproy River, fem. for. miss. so. 35 25
 New Milford, Pa. H. Burritt, 10 00
 Newport, N. H. Mon. con. 10 00
 Newton, Ms. Mon. con. E. par. 25 72
 Northampton, Ms. Hannah Burt and Julia A. Barnes, for Mary Todd in Ceylon, 20 00
 North Andover, Ms. Evang. chh. mon. con. 23 33
 North Granville, N. Y. Mon. con. 1st presb. chh. 35 00
 Northumberland co. Pa. Warrior Run sew. so. for John Bryson, Sandw. Isl. 11 50
 Norwich, Ct. A lady, av. of jewelry, 2 75
 Patchogue, N. Y. Cong. chh. mon. con. 14 25
 Peacham, Vt. Rev. L. Worcester, fr. estate of his son, L. Worcester, late of Newark, N. J. dec'd, to constitute Rev. SAMUEL A. WORCESTER an Hon. Mem. 50; coll. in cong. so. 44,19; mon. con. 17,81; 113 00
 Pelham, N. H., J. Caldwell, for a child in Ceylon, 19 00
 Pencada, Del. Presb. chh. mon. con. 7 05
 Peru, Vt. Mon. con. 15 00
 Philadelphia, Pa. Miss ELLEN NAGLER, which constitutes her an Hon. Mem. 100; youth's miss. so. of 11th presb. chh. for Jesse in Cher. na. 30; s. a. chil. 3d presb. chh. 13; 143 00
 Pittsburgh, Pa. Infant sch. in 1st presb. chh. to constitute Rev. F. HERRON an Hon. Mem. 50 00
 Princeton, N. J. Theol. sem. miss. so. for Mr. Thomson, Syria, 10; presb. chh. 5; Phil. so. Nassau Hall, 3,74; 18 74
 Redfield, N. Y., A. Johnson, a rev. pensioner, 20 00
 Rickford, N. Y. Cong. chh. mon. con. 10 00
 Rockaway, N. J. Presb. chh. 50 87
 Roxbury, Ms. Eliot chh. and cong. 267,25; mon. con. 9,11; 276 36
 Sag Harbor, N. Y. Coll. 51; mon. con. 24; 75 00
 St. Augustine, E. F., O. Conger, 10 00
 Salisbury, N. H. Coll. to constitute Rev. Mr. FORTER an Hon. Mem. 50 00
 Savannah, Ga. A friend, for a child to be selected by Mr. Eckard in Ceylon, 50; fem. pr. m. of Ind. presb. chh. for Martha Cleland and Jane Bayard at Cape Palmas, 30; 80 00
 Scotchtown, N. Y. 23 00
 Setauket, N. Y. Presb. chh. av. of boards, 3 00
 Sharon, Ms. Mon. con. and coll. 51,43; av. of ring, 89c. to constitute Rev. JACOB CUMMINGS an Hon. Mem. 52 32
 Snow Hill, Md. JOHN P. ROBINS, to constitute himself an! Mrs. MARGARET A. P. ROBINS Hon. Mem. 200 00
 Southold, N. Y. Mon. con. 8 37
 Springfield, Vt. Cong. chh. and so. mon. con. 20; gent. asso. 46; la. asso. 34; (of which to constitute Rev. HENRY B. HOLMES an Hon. Mem. 50;) 100 00
 Sudbury, Vt. J. Little, 1 00
 Sudbury, Ms. Coll. in Mr. Hurlbut's so. 76 50
 Trumansburg, N. Y. Chh. and cong. 110 00
 Wading River, N. Y. Cong. chh. 2 10
 Warsaw, Ill. J. Slater, 10 00
 Washington, N. Y., Z. Bisbee, 2 00

Washington Corner, N. J. Fem. miss. so. 10 00
 Waterford, Me. W. W. Green, 10 00
 Waterville, Me. Mon. con. 17 00
 West Aurora, N. Y. Presb. chh. mon. con. 22 00
 West Chester, Pa. A mem. of presb. chh. 5; a lady of do. 5; 10 00
 Westfield, N. J. Presb. chh. 12 00
 Weymouth, Ms. Mon. con. N. so. 15 00
 Wilmington, Vt. Mon. con. 2,94; Rev. S. M. W. 56c. 3 50
 Winchester, Ten. Mon. con. 11 50
 Windsor, N. Y., J. Woodruff, 2 00
 Woodstock, Vt. Cong. chh. mon. con. 88 47
 Wythe co. Va. R. Miller, 15; J. Graham, sen. and fam. 15; Miss —, 5; 35 00
 Y. N. For scriptures in hea. lands, 23 00
 York, Me. Mon. con. 1st par. 10 00
 Yorktown, N. Y. Mrs. Jacks, 5 00

LEGACIES.

Gosport, Eng. Mrs. Rebecca Voke, (\$3,633,75 having been previously received,) by T. Kingsbury, Ex'r, £40 18s. 9d. 194 22
 Lansingburgh, N. Y. Mrs. Lydia Bassil, 150 27
 Lebanon, Ct. Miss Sibel Metcalf, by Timothy E. Metcalf, Ex'r, 700 00
 New York city, William Whitlock, by W. Whitlock, Jr. Ex'r, 1,000 00

Amount of donations and legacies acknowledged in the preceding lists, \$16,003 20. Total of donations and legacies from August 1st, to May 1862, \$188,890 86.

DONATIONS IN CLOTHING, &c.

Amherst, N. H., A box, fr. young la. sew. so. 10 00
 Boston, Ms. Periodicals, fr. W. A. Alcott, 10 00
 Charlestown, Ms. A bedquilt, fr. Miller sew. so. in 1st cong. chh. 10 00
 East Machias, Me. A box. 10 00
 Great Falls, N. H., A bedquilt, fr. juv. so. for Mrs. Emerson, Sandw. Isl. 10 00
 Lenox, N. Y., A box. 10 00
 Marlboro', N. H., A box, fr. fem. benev. so. for fem. Orphan sch. Bombay, 33 25
 Newport, N. H., A box, fr. fem. char. so. for Mr. Champion, S. E. Africa, 25 00
 Skaneateles, N. Y., A box, rec'd at Seneca, 10 36
 Sullivan, N. H., A bundle, for female Orphan school, Bombay, 40 76
 Thetford, Vt. A box, fr. young la. of Academy, 40 76
 Whitesboro', N. Y. Four shirts, fr. fem. miss. so. 10 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions. Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, United mon. con. in 3d presb. chh. 24; Mrs. M. Dickson, 20; Cane Creek chh. to constitute Rev. A. WILLIAMS an Hon. Mem. 50; Fairfield dist. H. Milling, 25; Indian town cong. Ladies, to constitute Rev. A. G. PEREN an Hon. Mem. 50; gent. 7; John's Island and Wadmalaw presb. chhs. and so. ann. sub. for support of Mr. Wilson, Cape Palmas, 600; Augusta, Ga. Coll. 70; mon. con. 20; Spartanburg, S. Morrow, 10; sent by Mr. Hobby, 130; Bryan co. chh. 21; Camden co. S. E. A. 20; less postage, 63c. \$1,046 37